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# Blood Exchange

## Decisive Contact with the Dayaks

by Hermogenes S. Ugang (67M)

Hermogenes S. Ugang is now back teaching theology at the Theological School in Banjarmasin, as he did immediately following graduation from PTS. His developing interest in the history of religions, particularly tribal religions, led to an assignment at the Study Institute of the Association of Theological Schools in South East Asia, in Hongkong. To his surprise, after two weeks' discussion of "What Missiology in South East Asia Today Should Be" he was unanimously appointed to present one of the three panel papers the participants considered.

"As for myself," he says, "Missiology in South East Asia today should be understood in terms of meeting the needs of those living in South East Asia at this moment."

In November 1968 the Evangelical Church of Kalimantan in its eleventh General Assembly elected him its General Secretary for the 1968-74 term. He was a delegate to the World Alliance of Reformed Churches in Nairobi in August 1970. A brief article, "From Missiology to Mission," appeared in the Spring 1974 issue of the Princeton Seminary Alumni News.

"The bravest peoples ever in the world," Alice Shae said, "are the Indians of the Americas and the tribe here in Kalimantan. Both educate their children in such a way as to make them brave citizens of their countries."

Mrs. Shae was speaking at a farewell dinner honoring her family. For the past four years (1972-76) her husband, Dr. Gam Seng Shae, had been an American missionary to Kalimantan, the Indonesian territory of Borneo.



Above: Discussing common problems. Hermogenes Ugang in eyeglasses.

Left: Missionaries en route to visit the tribes must often ford streams.

Right: Rivers are the principal transportation routes in Kalimantan. Here two villagers stop to chat with a fisherman.



Her comment reminded me of the stories aged Dayaks used to tell me about J.H. Barnstein, the first European missionary to Kalimantan, who arrived there by sea on June 26, 1835. In this strange land of strange people, Barnstein, until his death at Banjarmasin on October 11, 1863, put into practice his own paraphrase of I Corinthians 9:20—"While working with the Dayaks, I live like a Dayak in order to win them. . . ."

It seems strange enough that he could make those words a reality in the days when the tribes still continued their traditional head-hunting and blood-drinking. But his manner of entering the very stronghold of the ancient Dayak culture was even more amazing.

Discovering that blood exchange was one of the tribe's living *adat* (ritual customs) Barnstein arranged with Singa Towe, the *dato* (head man) of Gohong, that they become brothers through this rite. A public feast preceded the ceremony during which the

two men deliberately cut their hands and sucked each other's blood. The affair soon became known in all the villages and Barnstein was thereafter afforded the same respect as his new blood-brother.

The event, always associated with the memory of Barnstein's years of service, made possible his extensive exploration of the island. Along the rivers—the Barito, Karuas, Kohayan, Katingan and the two Kotawaringins—the Dayaks still live. Even today roads and trains are nearly unknown to these people; in those days they were all but non-existent. Then, as now, the main means of transportation were boats, canoes or walking.

Barnstein's own mission left little tangible evidence. But his ideas were adopted by later European missionaries, and his presence ensured respect for the other servants of the Church. He arranged their recruitment and assigned them to posts. Chosen by him as his successors, they estab-

(Continued on page 8)



# Avery Collection to Speer

The collected papers of David Avery (1746-1818), Revolutionary War chaplain, were received by the Robert E. Speer Library in early June, the gift of Avery's great-great-granddaughter, Mrs. Martin B. O'Connor of Elizabeth, New Jersey.

The New England Congregational pastor graduated from Yale in 1769. Both before and after graduation he was a missionary to the Oneida Indians. In 1773 he was installed as pastor of the Congregational Church in Gageborough, Massachusetts, leaving his pulpit at news of the Battle of Lexington to become a chaplain. His failing health caused his resignation from service in 1780, and he returned to the pastoral ministry, where his career was marked by a series of controversies with his congregations in Massachusetts, Connecticut and Vermont.

He was present "at the taking of Burgoyne, at the capture of the Hessians at Trenton and in the Battle of Princeton." His diaries, which begin January 1, 1767, and continue to January 19, 1818, have special interest in this Bicentennial era, as do his recorded reflections and much of his correspondence.

The collection includes 350 letters, 343 sermons, and numerous manuscript essays, addresses, poems, and records. Mrs. O'Connor's pastor, DR. ROBERT W. SCOTT (38B) of the Westminster Presbyterian Church of Elizabeth, learned of this collection through a mutual friend, and in turn, these unique documents were brought to the attention of DR. JOHN M. MULDER



Mrs. O'Connor with Dr. Charles Willard, Librarian, The Speer Library.

(70B), the PTS Assistant Professor of American Church History who was instrumental in the transfer of the manuscripts to Speer.

Some of Avery's diaries, from which portions have already been published, are not included in the collection and were thought to be lost. They have been located, however, in the Connecticut Historical Society, together with an additional forty manuscript sermons. A microfilm copy of this material has been added to Speer Library, together with the early microfilmed records of Dartmouth College, containing correspondence between David Avery and Eleazar Wheelock, the founder of Dartmouth College and Avery's mentor.

Dr. Mulder has received grants from the Association of Theological Schools and the American Philosophical Association for a study of the collection beginning last fall. Meanwhile, a complete inventory and name index has been prepared to facilitate scholarly access; this may be obtained by writing to Dr. Charles Willard, Librarian.

## ABSECON'S MISSION PROGRAM

We shared with you some months back the loving work with which several congregations near Princeton offered our International Students more comfortable housing. Painting walls, refurbishing kitchens, even stocking pantries—all contributed to welcoming these visitors from overseas.

The Presbyterian Church at Absecon, New Jersey, is a little too far from Princeton to make such a program feasible but, as their pastor's recent letter proves, "Where there's a will--"

"We give \$1,000 a year (a sum of money we have to work very hard to raise) to a Princeton Seminary international student, usually in the last year of study. In exchange we ask only for the opportunity to love that student and his or her family, and to make them feel at home. The visitor is also invited to preach three or four times during the year.

"The program has continued for four years, and we have kept in touch with each of 'our' Seminarians after graduation and the return to take up the work of the Church in his or her home country.

"We are grateful to Princeton Sem-

## Minute for Mission



Nantawan Boonprasat (pronounced the way it looks) is a diligent student who has come from Thailand to Princeton Seminary. This charming young woman, no bigger than half a minute, has three degrees already, her most recent a Master of Theology from Princeton. Now she is preparing to work on her doctorate so that in due time she may return to her homeland to teach systematic theology in the seminary there. She has a promising future as a church leader.

A different kind of leadership is found in Father Antonious, who came to Princeton Seminary last year from Egypt to take his Master of Theology degree. On returning home he was ordained a General Archbishop in the Coptic Orthodox Patriarchate at Cairo and is now known as Archbishop Pimen. He recently wrote his appreciation for all Princeton Seminary has done for him.



inary for helping our little church to get its arms around the world in a very personal way, for we have discovered in our own experience what the Bible has promised: that when we give ourselves freely to others, our capacity to love is enlarged, and God's love among us is magnified. It has happened just that way. . . . [giving the students] the experience of discovering God's love in a Christian congregation on foreign soil.

"I would highly recommend the experience to every congregation (love and money given freely, demanding nothing in return)."

David S. Hodgson (66B)



## THE SUMMER SCHOOL — 1977

Nantawan Boonprasat of Thailand and Father Antonious of Egypt—two of the many international students educated at Princeton Seminary for the leadership and service of Christ's Church in their own lands. Generally there are 50 to 60 such students a year, from about 30 countries. They greatly enrich the seminary fellowship with their persons, cultures and faith.

Coming out of churches with very limited resources, they need much scholarship aid to study here. Your gifts enable them to prepare at Princeton Seminary for their much needed Christian service and witness in the lands to which they return.

**JUNE 6 - 24:** Horton Davies, *Religious Perspectives in Modern Novels* / Karl-fried Froehlich, *The Ancient Church* / Allan Galloway, *Trends in Contemporary Theology* / Donald Juel, *Interpreting the Gospel of Mark* / James Lapsley, *Theological Analysis of Personality Theories* / James Loder, *Developmental Psychology* / Paul Mickey, *Power and Restraint in Pastoral Conversations*.

**JUNE 27 - JULY 15:** Charles Fritsch, *Theology of Psalms* / Freda Gardner, *Christian Education of Youth* / Monika Hellwig, *Christology and Practical Issues in Christian Life* / David Randolph, *Worship and Preaching Throughout the Christian Year* / Edward Thornton, *Transpersonal Psychology and the Spiritual Life*.

**JULY 18 - AUGUST 5:** Charles Curran, *Counseling-Learning (Level 1, July 18 - 29; Level II, August 1 - 5)* / Robert Jacks, *The Sermon as Story* / Bruce Metzger, *The Sermon on the Mount* /

Lesslie Newbigin, *Theology of Mission* / James Schaefer, *The Christian Education of Adults* / Donald Smith, *Clergy Role Definition and Performance Appraisal* / George Stroup, *The Use of Narrative in Christian Theology*.

**AUGUST 1 - 5 MINI-COURSE** (Independent study, June 27 - July 31): James Fowler, *Developmental Perspectives on Faith*.

Each course, three-week or mini-course, carries credit for three semester hours in M.Div., M.A. and Th.M. programs. Provision is also made for unclassified students.

FOR FULL INFORMATION, WRITE:

D. Campbell Wyckoff, Director  
The Summer School  
Princeton Theological Seminary  
Princeton, New Jersey 08540

**PRINCETON THEOLOGICAL SEMINARY** admits students of any race, color and national or ethnic origin and without regard to sex.

## Follow-up

In the Spring, 1976, issue Jerry Van Sant discussed some aspects of his work in Indonesia. The following letter, dateline October, 1976, answers some of the many questions his article elicited.

We were struck recently to read a study projecting that by the year 2000 Indonesia will leapfrog the United States and Russia to become the third most populous nation in the world, with nearly 300 million inhabitants. This prospect is a measure of Indonesia's growing importance in the world, but also of the staggering developmental task it faces. Food production, health care, housing, schools and other indicators of general welfare must advance rapidly and consistently just to keep pace with the burgeoning population.

Opinions on Indonesia's future among both Indonesians and expatriates living here curiously range from abject pessimism to boundless optimism. It is perhaps a typical case of seeing a glass either half-full or half-empty, though in this case the "glass" itself is hard to define clearly. Much has been accomplished here in 31 short years of independence, yet the shortfalls are many and certain trends remain ambiguous at best.



The Dutch who colonized Indonesia for 350 years did little to develop an indigenous infrastructure of either physical facilities or trained leaders and administrators. Sukarno's "guided democracy" from 1945 to 1965 spearheaded the development of a unified nation, but foreign and domestic adventures increasingly substituted for real development. And so, abetted by oil revenues to a degree that is easily overstated by casual observers, Indonesia races the population time bomb from a standing start of rather recent origin.

Agencies like Church World Service that are involved in Indonesia's development are motivated by the belief that helping people to help themselves and interjecting certain ideas (such as family planning) and certain resources into the process may have a catalytic effect far beyond the actual assistance rendered. Motivation, training and a little wherewithal may stimulate the productivity of rural

people in particular. Such productivity increases—when not dependent on massive capital investment—are the key to broad-scale economic development in an overpopulated, poor and non-industrialized nation like Indonesia.

Structures are desperately needed to turn *people* from a national burden to a national resource. Most business investment and, indeed, most large scale foreign aid programs here have failed to do this because they have penetrated only the relatively affluent, urbanized surface of Indonesian society. Economic benefits have been largely absorbed by this sector, leaving little to trickle down to the masses.

As our family completes its first full year here, we reflect with gratitude upon the variety of experiences we have enjoyed. As in any cosmopolitan capital, there are opportunities for friendships and cultural experiences that span many nationalities and backgrounds. Yet close at hand is the fully Indonesian world of rice fields, villages, local dress and tradition. We are fortunate to have occasion to step a little way into both worlds.

But we, of course, are only visitors. The Indonesians have the much tougher task of trying to live in and, to some degree, assimilate the two cultures, even though they are literally worlds apart.



# AROUND CAMPUS



- The 1976 Institute of Theology brought overflow crowds to Miller Chapel.



- The Summer School, too, had its largest attendance to date.



- Here is Professor Cullen I K Story, Director of the Summer Language Program, which also was exceptionally well attended.



- Baseball kept the students fit.



- Orientation...



- ...always includes arrangement of fees, issuance of parking permits...



- ...and the Junior Retreat in Ocean Grove...



- ...while the President's Dinner, ...



- ...the Dinner for Returning Interns...



- ...and the Faculty Retreat—all helped begin the academic year.



- At opening Convocation, newly elected professors Karlfried Froehlich, James N. Lapsley, Jr., Gibson Winter and Diogenes Allen (not shown) were installed.





- The Women's Center held its annual reception.



- Professors Migliore, Moltmann and Shaul were photographed at a Moltmann/Shaul discussion of "The Theology of Liberation."



- The Covenant Players brought their traveling ministry in drama to campus.



- Dr. John H. Hick returned to campus to lecture on "Jesus, Incarnation and the World Religions." The former Stuart Professor of Christian Philosophy at the Seminary is shown seated in semi-profile.



- "Hitler and the Pope: the Latest Documents" was Dr. William Owen Chadwick's lecture topic. Dr. Chadwick is at the right center.



- Dr. Diogenes Allen (center) presented his inaugural address.



- Bioethics lecturer Dr. Roy Branson (extreme right) spoke on "The Changing Role of the Doctor and the Problem of His Image."



- The Reverend Donna Prickett, Associate Executive of the Synod of the Northeast (with portfolio for women's concerns and evangelism), led worship in Chapel, met with the New Brunswick Presbytery, and lunched with students interested in her ministry and responsibilities.



- Here are a few of the members of the New Brunswick Presbytery meeting in the Campus Center.

*Continued on page 6*



## AROUND CAMPUS

*Continued from previous page*



- And here (center) is Fr. Richard A. McCormick of The Kennedy Institute, who spoke on "Medical Experimentation with Children."



- The All-Campus Picnic, while a bit chilly, was enjoyed by students, spouses and kitchen crew alike.



- A group of distinguished theologians from East Germany visited campus in late October. Shown here is Bishop Albrecht Schoenherr, who gave a classroom lecture (thrown open to the public) on "The Church in a Socialist Society." With him is his interpreter.



- Here Bishop Schoenherr talks with (l. to r.) Mrs. Piper, Dr. Otto Piper, Dean Elmer G. Homrighausen and President McCord.



- Dr. Leroy Walters, Director of The Kennedy Institute's Center for Bioethics, discussed "The Ethics of Fetal Research."



- Some 175 persons attended Autumn Action, a meeting for laypeople and ministers at which Drs. Allen and McCord were the principal speakers. A bag luncheon was enjoyed and most of the group elected to attend the Penn-Princeton football game in the afternoon.



- Dr. Moltmann returned to Germany after receiving the personal thanks of President McCord for his inspiring leadership and stimulating lectures.

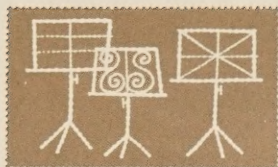


- The Trustees were feted at a student reception. Here Dr. David B. Watermulder, pastor of the Bryn Mawr, Pennsylvania, Presbyterian Church, and Mrs. Bryant Kirkland are greeted by Paul and Genie Watermulder. Paul is a senior in the Master of Divinity program.



- The Halloween Banquet was enjoyed by the whole Seminary family. The figure is a squirrel carved of ice by chef Willie Henigan.





## The Music Man



James H. Litton has been named the C.F. Seabrook Director of Music at Princeton Seminary, a post created through a generous bequest of the late owner of Seabrook Farms. He serves also as Organist and Choirmaster of Trinity Church, Princeton, and as Organist of the Seminary.

Under his direction the Princeton Seminary Chapel Choir, the Girls' Choir of Trinity, soprano Joy Simpson, baritone soloist David Arnold and student organist Ronald W. Haizlip combined their talents with those of Robert Jacks (as narrator) to present the Hanson-Kee oratorio, "New Land, New Covenant." Miss Simpson, a Reader's Digest Association Affiliate Artist, had opened the evening with a Benjamin Britten song cycle, accompanied by guest pianist David Agler.

Mr. Litton's leadership has reactivated the Chapel Choir, whose 60 members sing during Thursday morning chapel services throughout the academic year, while different groups lead the music at the other daily services. They will also participate in the Good Friday and Paschal Vigil services and are scheduled for a public Spring Concert on April 26 at 8:30 P.M. in Miller Chapel.

Their efforts are backed up by several student assistant organists, who meet for classes in repertoire, hymn playing and accompaniment. There are also student-organized madrigal ensembles and instrumental groups, as well as a liturgical choral ensemble which sings each Tuesday for the Choral Evening Prayer Service—and plans for a Choral Society composed of members of the entire Seminary community.

Mr. Litton is, in addition to his church and Seminary duties, a consultant member of the Joint Commission on Church Music of the Episcopal Church in the United States and a member of the Board of Directors of the Columbus Boychoir School and The Princeton University Concerts Committee.

## Continuing Continuing Education

October first was the inaugural date for a campaign to endow the Center of Continuing Education at Princeton Seminary, for the past fourteen years a resource for concerned pastors and lay persons. The goal is \$1,000,000 to replace the foundation grants which have been supporting the Center. The campaign will continue for two years; the pledge period is three.

Under the chairmanship of Dr. Daniel C. Thomas, pastor of the Webster Groves, Missouri, Presbyterian Church, all Seminary graduates will be approached for their personal support and for gifts from their congregations and constituencies. Gifts are also being sought from individuals and foundations.

Since its 1962 inception, more than 13,000 church people, ministers and lay workers, have enjoyed the Center's richly varied opportunities for learning, spiritual refreshment and renewal in faith for ministry—more than 4,000 during the past year alone.

The very encouraging figures on gifts and pledges to this date (December 1, 1976):

Donor Group	Gifts	Amount
Alumni/ae	173	\$ 14,207.74
Churches	39	103,845.00
Individuals	8	13,302.36
Foundations	1	5,000.00
Staff	6	6,650.00
Trustees	40	61,192.50
GRAND TOTAL		\$204,197.60

Share with us this opportunity to undergird the mission of the Center of Continuing Education—to assist participants, in Dr. McCord's words, "in their work for a renewed and authentic Church, faithful to its Head and dedicated to His mission in the world."

Dr. William H. Felmeth, Vice-President  
Princeton Theological Seminary  
Princeton, New Jersey 08540

Yes! I (we) will gladly share in supporting the increasingly important work the Center of Continuing Education contributes to the spiritual and practical life of the Church of Jesus Christ.

☐ Enclosed is my (our) check in the amount of \$\_\_\_\_\_ toward the endowment fund.

☐ I (we) pledge \$\_\_\_\_\_ toward the endowment fund, to be paid as follows:

(Date)\_\_\_\_\_ Signature:\_\_\_\_\_

Name: (Please Print) \_\_\_\_\_

Address: \_\_\_\_\_

Zip: \_\_\_\_\_



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Felling and hauling logs. . .

. . . and the actual building  
from the ground up. . .



. . . result in the "balai Jemaat," the congregation house used by upper-river Dayaks for Sunday worship, social meetings, community feasts and celebration of Christmas.

## BLOOD EXCHANGE

(Continued from page 1)

lished schools, clinics, hospitals, hostels for school children and stations for redeemed slaves.

These last people, taken in battle or because they were unable to pay their debts, the missionaries brought to centers for intensive education. Their descendants became teachers, police, government officials and medical personnel in the Dayak culture. Many of them formed the first Christian generation in Kalimantan.

Impressed by the surprising achievement of this group, many of the formerly hostile or unapproachable datos opened their hearts and minds to Christianity and asked for baptism. Each brought with him his hundreds—or thousands—of followers. With

the earlier Christians the new converts constituted the first large Christian community, known today as Gereja Kalimantan Evangelis (The Evangelical Church in Kalimantan). Over the years it has spread throughout the island and is now its largest single denomination.

When the Shaes returned home, not a single missionary remained in the land; all had been forced to depart. But they left behind them a national Church, the product of their striving ministry of more than a century.

Instead of head-hunting, Dayak converts send native ministers to "soul-hunt," teachers to educate and medical persons to bring health care to isolated communities in the upper-river

areas Barnstein never penetrated. They trudge through thick forests, scale high mountains and traverse fast-streaming rivers and broad lakes to reach the villagers.

There are still some "ends of the world" in Kalimantan; these must be reached by the Dayaks themselves, as they realize that Barnstein's mission is not yet completed. Perhaps it never will be.

But I believe that the work of serving the Lord by serving one's fellows in this particular part of the world will continue, reaching out to the some million Dayaks living in isolation, to whom "new little Barnsteins" may come "from a far country." (Proverbs 25:25)



# "HOW MANY LOAVES HAVE YOU?"



**"T**he main thing about the committee this year is that everybody is a worker," said Paul Watermulder, Chairman of the Seminary Stewardship Committee, "and we have some real visionaries here. They also do work, but they come up with ideas that no one ever thought of before. You look around the table, and no one's just sitting there waiting for the meeting to end; they're all involved."

The Stewardship Committee, started in 1969, brought together "the people who had a personal Gospel interest and were especially interested in giving money to a local 'concern' on one side, and on the other people who had a social activist concern and wanted to raise \$500 (which the Seminary Trustees would match) for a Viet Nam relief project. It brought both of these two wings right into the middle."

That first year the group actually raised \$600. Since then the receipts of the annual drives have appreciated increasingly. Last year's total was \$3200; this year, up to early March, \$4900 has been actually received, with another \$100 in pledges expected to be fulfilled before graduation.

Before the campaign formally opened, faculty, staff and students were asked to submit the names and descriptions of projects they felt merited financial support by the community. Of the 16 suggestions received — many submitted by several people — eight were chosen by a subcommittee, which also decided what percentage of the total receipts each should be given. Approved by the whole committee, the list, fully annotated, was sent to every member of the Seminary family. As a follow-up, one person on each dormitory floor went door-to-door, answering questions and soliciting cash or pledges payable monthly, as funds became available.

The lion's share, 30 percent (\$1400 so far) went to the four Christian churches in Las Vegas which were fire-bombed within a three-week period. A small item in the *New York Times* created the first Seminary knowledge of the outrage: In each case Bibles had been stacked against the pulpit, soaked with gasoline and ignited. Newspaper articles from local papers and conversations with the pastor of the Westminster Presbyterian Church, Las Vegas, whose session has distributed the money, substantiated the report. "I'm proud of Princeton Seminary," wrote the pastor, "and that's saying a lot, coming from a San Francisco Theological Seminary graduate!"



Encouraged by the Princeton example, the Las Vegas Presbyterian Ministers Association has begun a similar drive among all the Presbyterian churches in the area and collected a special fund for the purpose. Each of the burned-out congregations receives a sum in proportion to the damage suffered—one was completely destroyed. An unlooked for, but very happy result of the stewardship exercised is that, for the first time, a bridge is being built between the Presbyterian and the Black communities, the latter composed of a number of very small denominations formed by evangelists.

Corrymeela Community, Ireland, received 15 percent. The retreat center brings together Catholics and Protestants to discuss what it means to live as Christians in the midst of terrible civil strife.

10 percent went to the International Student Fund used to assist overseas students on campus. This is one of the means by which American students can convey their concern for those who come from other lands and other cultures. It is a practical way of showing that we care and want to respond to their needs as we participate in the Seminary community.

Another 10 percent will help the Community Council for Criminal Justice. This newly incorporated agency was formed by a Seminary student, Paul Swedlund, who is its president. The prison reform group works in one-on-one contact with convicted felons about to be released from jail. Each is counseled in seeking employment and in re-establishing family stability. An attempt is made to find each a sponsor in a local church, so that each, once released, will have a friend concerned for his wellbeing. In some cases prisoners can win early release if sponsors and employment are waiting for them.

The Rural Community Action Ministry in Maine accounts for another 10 percent. This consortium of 11 churches, representing 5 denominations, works together to raise the standard of living in rural Maine. Assisting them for at least one work-week in June are several Princeton Seminary students and their youth groups. A local law permits reduction of taxes for houses built of tarpaper, rather than wood; as a result something like 10 percent of the houses in that county burn every winter. Both money and labor are needed to rebuild. "We hope," says Mr. Watermulder, "with less flammable material!"

Still another 10 percent went to CROP, the world hunger project.

Of the other three recipients, the Roy Ahmoagak Memorial Parish in Alaska received 7 percent; Mr. Nageak was the first Eskimo ever to graduate from a Presbyterian seminary (Dubuque). "He's working in a huge territory on the north slope with several small congregations, and he needs any support he can get."

A group in nearby Hightstown, the Eastern Service Workers Association, was given 3 percent to assist in its work with Central New Jersey migrant laborers—supplying clothing and counseling on such legal benefits as workmen's compensation and the right to union protection.

Finally, but of great importance, 5 percent goes to the Seminary Emergency Relief Fund. Always administered confidentially, the Fund this year has afforded from \$50 to \$150 for students with such problems as a death in the family and insufficient funds to fly home, or need for an immediate operation on a spouse or child, one not covered by medical insurance.

"What the Committee has tried to do over the past 8 years," Mr. Watermulder

explains, "is try to get a target model of all of our recipients. We start in the center with our own community—the Relief Fund and the International Students. Then in the next circle we broaden out to New Jersey with the Community Council for Criminal Justice and the Eastern Service Workers. From there we go to the nation: Las Vegas, Maine and Alaska. Finally, as the last ring to the target, we include Corrymeela in Ireland and the International CROP. That is our total target, a bullseye!"

Talking about new ideas for projects, he first described the book sale which opened the second semester. The same thorough preliminary campaign which characterized the Fund Drive was evident here: saturation publicity by letter, word of mouth, announcements in Chapel and notices in the weekly calendar, *The Wineskin*. Faculty, staff, students and, in this case, students' hometown ministers (contacted over the between-semesters break) were invited to contribute used volumes. Those who preferred could receive 90 percent of the sale price, with which most of them promptly purchased books needed for the second semester, or texts they could not normally afford.

The complete works of Shakespeare were snapped up early; Calvin's "Institutes" and a set of Kittel's "Theological Word Dictionary" (in German) were sold almost before they were displayed. Altogether, there were more than a thousand books sold, for which students received \$470. The profit, \$260, will enable a Western Samoa seminary to purchase badly needed theological materials. It is hoped to repeat the sale annually, always to benefit a third world seminary. This year's recipient was selected in part because a present Master of Theology student, Liki Tiatia, will return to

its faculty at the end of this academic year.

"Our last large event was Education Week—Stewardship Emphasis Week. During the fall drive we talked with a lot of people who had problems with the idea of giving money to the committee and who didn't understand what stewardship means. They regarded it only as a way of securing money. We went into the week determined to help them see stewardship *really*—not just your



A table  
at the  
Stewardship  
Fair



wallet but the way you order your life, the way you respond to all the gifts God has given you. It includes your time and energy, as well as your money.

"So our Stewardship Fair, the high point of the week, was also a Mission Fair."

The Committee, finding 15 major concerns which needed presentation, set up booths on the General Assembly display area model. Literature, posters, even slide shows with taped commentary were presented. Seven of the 8 recipients of the fall drive were represented. The Las Vegas West Side churches put together a motion picture showing the burned-out areas and the new construction in progress. The Princeton chapter of Rotary International, working through a member of the Nassau Presbyterian Church, came and signed up students to visit children in a boys' detention center.

Denominational concerns were well represented, as were the World Council of Churches and Common Cause. Alexander Getty, who is the Seminary's Student Financial Aid and Employment officer, put together an abbreviated edition of his seminar on personal budgeting for ministers, presented every year at the Institute of Theology and in the Center of Continuing Education. Space was made for youth groups to be signed up for work projects in area churches which could not afford the cost of paid help. Thirty students enrolled to assist in evacuating Wilkes Barre, if the expected spring floods threaten to overwhelm the city once more. They are working with the Reverend Harold F. Mante, pastor of the United Presbyterian Church of Forty Fort, Pennsylvania.

"A great help during Stewardship Week," according to Mr. Watermulder, "were the two speakers from United Presbyterian headquarters in New York City. Bert Smyth led chapel on Tuesday, and conducted a discussion group the same afternoon. He was very well received and got across the idea of stewardship as something other than just meeting the church's budget.

"Then on Wednesday John Lindner, who is in charge of administering the UPUSA overseas volunteers and of the international subsistence program, gave us all sorts of information on ways to place students or ordained people in summer internships, in year-long overseas projects, in all kinds of volunteer work. He was one speaker at our luncheon. The other was Dr. Felmeth, the Vice-President of the Seminary, who presented frontiers of stewardship as he saw them—in the church in the pastorate, while Mr. Lindner presented them denominationally. Each complemented the



Reading through old records can be interesting on occasion.

Here, for instance, is an item from the General Assembly minutes of 1810: "The General Assembly will in the name of the Great Head of the Church, immediately establish a Seminary. . ." This was done; in 1812 the Theological Seminary was established at Princeton.

Let's go on: "Exertions are to be made to provide such an amount of funds for this seminary as will enable its conductors to afford gratuitous instruction and where it is necessary, gratuitous support to all such students as may not themselves possess adequate means."

Was this done? Well, yes and no!

A letter from a gentleman in Princeton, dated March 16, 1816, notes: "I was present last evening on a very interesting occasion. It was the first annual meeting of the Dollar Society established at this place for the assistance of the theological seminary located here....After the sermon a collection was made when, besides the annual dollar from about sixty persons, a handsome sum was raised from persons present, not members of the Society. If the several congregations belonging to the Presbyterian Church would evince a zeal on this subject in proportion to their wealth and numbers, how noble a monument of their piety and beneficence would shortly be exhibited in this seminary! Our numerous vacant churches would be supplied with a learned and pious ministry...our frontier settlements would be furnished with the means of spiritual improvement,

missionaries would be provided for distant lands..." From the report of the Theological Seminary to the General Assembly in 1816: "The Assembly will readily perceive that vigorous exertions will be necessary to increase the funds without delay!" And now, 160 years later, what is being done to support the Theological Seminary at Princeton—and the other six seminaries of the United Presbyterian Church?

Of every dollar raised by our congregations, less than HALF A CENT is given to help our seminaries in their vital work of preparing young men and women for the Gospel Ministry. The seminaries are appreciative of the support they do receive, but the sum makes for very hard going in providing top quality education for top quality students.

Can you and I do better than this in supporting Princeton and all our other seminaries?

*The above is one in a set of six "Minutes for Mission" available for distribution to anyone who needs a short word on Princeton Seminary. These may be obtained from the Seminary, together with bulletin covers or inserts suitable for distribution to congregations.*

## RECENT GIFTS

In February, the Seminary received a handsome Steinway grand piano, with an unusually lovely tone. It is the gift of Dr. Frances Arthur Chaiken of Doylestown, Pennsylvania, in loving memory of her mother, Fanny Hallock Arthur. The instrument has been placed in Miller Chapel.

In the same month, a plaque was received from Mr. and Mrs. Kenneth W. Gemmill of Jamison, Pennsylvania, who have for years been benefactors of the Seminary. The plaque, a clay medallion, depicts in subtle colors and with vivid action William Tennent in front of his Log College, teaching his children. It will be placed in Speer Library.

The Seminary Community is most grateful for these gifts and for the generous and thoughtful spirit of their donors.

other in suggesting ways to help lay people in thinking what it means to be part of the church and to use life in Christian stewardship.

"This Stewardship Committee has really provided the basis of outreach for the personal gospel people and the evangelism of the social gospel people. In both cases, stewardship

means what you do with your life, how you make it mean anything beyond the confines of your own little world. Eventually, it should mean that there are no confines to that little world. 'Social action not rooted in faith is shortlived; deep spiritual faith without outward expression is short-circuited.'"



AROUND  
CAMPUS



The Bobby Riggs Memorial Bake Sale, put on each year by the Men's Auxiliary of The Women's Center, was so successful that Nancy Schultz (a Master of Divinity Senior who is manager of the Theological Book Agency on campus) found a single brownie the only purchase available.



Dr. Bruce M. Metzger, the Seminary's George L. Collord Professor of New Testament Language and Literature, accompanied his talk on "Early Christian Art in the Catacombs" with slides.



The Ad Hoc Chamber Music Players presented a concert of classical, baroque and contemporary music. (L. to R.) are Walter E. Lawn, pianist and organizer; Barbara A. Eckman, clarinet; and W. Alan Froggatt, Jr., violin. All are Juniors in the Master of Divinity program.



Dr. James H. Cone, Professor of Theology at Union Theological Seminary, New York, spoke on "The Nature of Theology."



Dr. Sidney E. Mead lectured on "Civil Religion vs. the Religion of the Republic." Dr. Mead was Surdna Distinguished Visiting Professor of American Studies and History at Rider College last semester.



Professor John Macquarrie, shown here (R.) with the Seminary's Dr. Norman V. Hope, lectured on "A Generation of Demythologizing—how Bultmann's project looks today."





The ancient art of katazome was brought to campus by Sadao Watanabe, who uses the technique to bring the people and events of the Bible to his fellow Japanese.



Dr. William J. Shaw, pastor of the White Rock Baptist Church, Philadelphia, was the principal speaker at the Martin Luther King, Jr., Birthday Observance. He is shown here with Asriel McLain and Maxine Foster, both Master of Divinity students, and Dr. McCord.



Mrs. Robin Satinsky, executive director of the Donglomur Foundation, brought her "Robin Collection" of Bible-inspired artwork to Speer Library for public exhibition. With her at the opening reception are (L. to R.) Dr. McCord, Mr. Satinsky and Dr. Charles Willard, Librarian of Speer.



Soprano Joy Simpson, shown here in rehearsal, gave an "informance" in Miller Chapel. Ms. Simpson is the Reader's Digest Association Affiliate Artist who has delighted many area audiences during her Seminary campus residency.



"Liberty's Children," a Scottish TV look at Bicentennial America, was run in Miller Chapel. It included an interesting interview with President Emeritus John Mackay (R.)



The Reverend Jean Anne Swope, a graduate in the Class of 1972, led a Chapel service with Dr. McCord. She is a member of the staff of the Women's Program Division of the United Presbyterian Church. Back-to-camera is the Reverend Mary Margaret Johnson Thiel, Class of 1975, Assistant Director of Field Education at the Seminary.



After Chapel Dr. McCord and Ms. Swope talked with old friends.

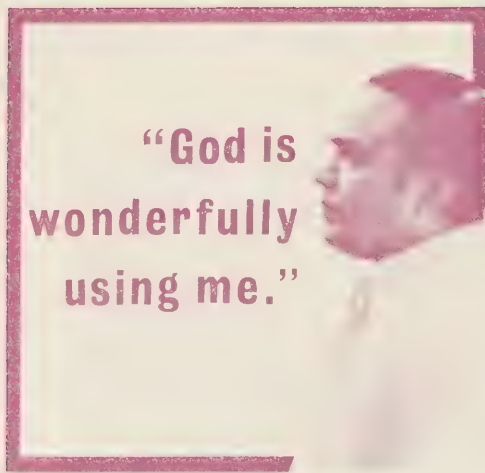


Clarence E. Reed, Director of Housing, was feted upon the 42d anniversary of his joining the Seminary staff, by several of the secretaries. In the traditional order: Doris Mitnaul, Robin Austin, Joyce Warner, Mr. Reed, Mary Lawrence, Teri Betros, Lynn Haring, Lillian Keffer, Barbara McWilliams (switchboard operator/receptionist). Exercising their privilege as Liberated Women, the ladies treated Mr. Reed to luncheon at a favored local restaurant.



Charles Hodge visited campus! Not the famous theologian, but his direct descendant, Charles Hodge V, who is studying at Temple University to be a pediatrician. He came to visit Malise and Tom DeBree, both Seniors in the Master of Divinity program, who are related to him, and while here made the "grand tour" of the Hodge memorabilia.





Church of South India  
Diocese of Madras

Dear Dr. Felmeth:

What you gave me just before I left Princeton, a yellow sheet with quotations from the Bible, has been framed and now it adorns our prayer room.

Ever since I have returned home, I was busy in organizing the new Department of Communication and Development. I have traveled hundreds of miles by foot, car, boat, bullock cart and scooter. This is the first time in 30

years' history of the Church of South India a Communication and Development Department has been organized.

One of the important points I noticed during my travels was that the congregations were completely ignorant of what is happening in the church at large. This has caused a lot of damage in the life and mission of the church.

I traveled miles and miles, quite a good amount of time on foot, with my camera, taking black and white pictures of the life and mission of the Church of South India and above all the real life situation of suffering people. God gave me wisdom and strength to produce a 1 hour and 45 minute slide show, "The Church and You."

The slides were shown simultaneously on three screens continuously. I have no tape recorder, so non-stop running commentary had to be given by me on the spot. This show was screened all over South India.

People were moved, shed tears and committed themselves for involvement in the life of the church. You will be surprised to know that monthly and weekly giving of the congregations in several churches has doubled. Many

Christians in the urban area have to know the plight of the suffering villagers; they have never had an opportunity to see what is happening to the suffering humanity. Reports have reached me to say that people are anxious to (become) involved in the life and mission of the church.

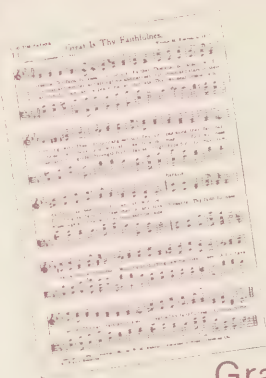
All victories and success have their own casualties. My throat became affected due to continuous speaking. Sometimes doctors advised me not to address any meeting for 15 days.

I conduct stewardship programs and lay training programs too. Life is exciting here. I could see the Renewal and Advance in the church within a short time. God is wonderfully using me. I praise God for the same.

Princeton played (an) important role in my life. I have been renewed and strengthened spiritually during my days in Princeton. I am well equipped to pledge myself in this new area.

(Signed) Victor Pandian

*Mr. Pandian, who attended the University of Madras, was a special student at Princeton Seminary in academic year 1975-76.*



A Princeton  
Seminary  
Graduate says:

**“THANK YOU, GOD,  
FOR MY CHURCH!”**

You are my Church. You were there before I was born: on the corner of Park Avenue and Madison Street in Baltimore: great, brown stone Gothic giant, towering up, beyond my little-boy eyes, into the sky! You were there, providing sanctuary for my mother (from Alabama) and my father (from England) to meet, court, and marry! There, too, I was brought as a baby to be baptized, and there, I sat, as a little boy, drowsy and nodding, by my mother's side, listening to God's Word, and learning to sing (before I was six) "I love to tell the Story."

You were there to comfort me when my mother died before I started school; and you were there when I came, as a young man, with my doubts and temptations. Because of you, I believed, and learned to live for Christ. You sent me, as a Senior in Johns

Hopkins University, to a Student Volunteer Convention, where I pledged: "It is my purpose, if God permit, to become a Christian missionary abroad."

Within the hallowed halls of Princeton Seminary, you taught me to love and serve my Lord, in whose chapel, also, I was married to a Christian nurse with whom I have served Him on Mission fields for 37 years!

You are my Church! Not once in all these years have you said, "Don't preach this," or "Don't teach that!" You have trusted me to proclaim the Gospel of Jesus Christ which I learned in the Bible you gave me, trusted me to be faithful in seeking to save the lost through His grace, "O'er mountain (in Tennessee, 1933-34), o'er plain (in New Mexico, 1935-37) and o'er sea" (in Cameroun, West Africa, 1939-70).

And all through all these years, you have been faithful in proving true your promise: "My God shall supply all your need, according to His riches in glory, through Christ Jesus." Because of your faithfulness, we have never been in want!

You are my Church! You were there, in Africa, during the 2nd World War. You saw us, traveling with our young children, trying to go home on furlough: down the Congo River by boat, over the jungles by plane, and down to Cape Town by train. You knew that when we reached Cape Town we would need money, so you were there with a cablegram from New York: "Go to Barclay's Bank!" There we found funds sufficient to wait 5 months for a boat, to pay the way by boat to Argentina, and by plane from Argentina to Florida, and home!

You are my Church! You were there when our son Larry was seriously ill in Long

Island. You paid the hospital bills, and when you knew he needed the comfort of the presence of his mother and dad, and brothers and sisters, you flew us all home, to stand by his side and see God bring him through to health!

"Great is thy faithfulness!" You are still there: assuring the college education of all seven of our children, guiding them as they find their lifemates and start their careers. You are there, paying for our Land Rover trips into every corner of this vast jungle and grassland field, that the lost may hear the Gospel, the sick may be healed, and the children taught! And because you are there, we have peace of heart to know that this work will continue, and all our needs will be supplied, because YOU ARE FAITHFUL! "Thank you, God, for my Church!"

Ronald B. Brook

*RONALD BOWER BROOK was born in Coraopolis, Pennsylvania, on October 9, 1910; he died on April 21, 1976. A graduate of Johns Hopkins University, he received his Bachelor of Theology degree (now the Master of Divinity degree) from Princeton Seminary in 1935 and, a year later, a Master of Arts degree from Princeton University. He was ordained by the Presbytery of Baltimore on May 17, 1935, and immediately began in mission service which was to continue through the rest of his life, broken only by a year as pastor of the Long Branch, New Jersey, First Presbyterian Church, another earning a Master of Science degree at Cornell University.*

*His wife, Lillian Brommer Brook, found the above in going through the masses of papers which accumulated those 41 years and gladly shares it with us all.*



TRIPLE

~~“Double your money!”~~

The Exxon Education Foundation and Exxon USA Foundation, which have for some years given double their employees' contributions to their colleges or universities, have further liberalized their incentive programs.

Effective January 1, 1977, each will contribute three times the gifts by employees and annuitants. At the same time, the amount which any donor may have "matched" in a single calendar year has been raised from \$2,000 to \$3,000.

Chairman of the Board C. C. Garvin, Jr., in his letter announcing the program, notes that earlier changes "resulted in significant increases in the number of gifts made to colleges and in the amount contributed. . . .

"In addition to providing a rapid and direct means of increasing the Foundations' dollar contributions to higher education, we hope that these changes will stimulate further increases in gifts to colleges and universities by the employees of Exxon Corporation and its affiliates. We also hope that other companies and company-sponsored foundations will be encouraged by our experience to develop similar incentives for their employees."

Does your company have such a program? If so, will you use it to aid the Scholarship Fund of Princeton Seminary? Think how your gift will be multiplied!

As you enjoy reading *The Spire*, do you think of friends and other members of your church who might appreciate receiving this little paper regularly? We will be glad to send it to them if you will give us their names and addresses.

Please send *The Spire* to:

(Name) \_\_\_\_\_

(Address) \_\_\_\_\_

zip \_\_\_\_\_

(Name) \_\_\_\_\_

(Address) \_\_\_\_\_

zip \_\_\_\_\_

## Plant People at the Seminary helped us endure the Winter of '77

An unusual cactus in the Alumni Office.



Mrs. Rowles, Administrative Assistant to the President, with her office-window garden. . . .



And in the President's Room with two palm trees and a gigantic Norfolk pine.



In the Public Relations basement office paper-whites refused to bloom; but the begonia has had to be repotted twice, the gardenia is well budded, and the Indian rope plant has begun to climb its tinkertoy pole.



Dr. Nichols, Director of the Doctor of Ministry Program, checks out a new-comer. Note the spider plant "baby" between shelves at the left.



Mrs. Mitnaul (Office of Student Financial Aid) talking with "George," her responsive dumbcane guest.

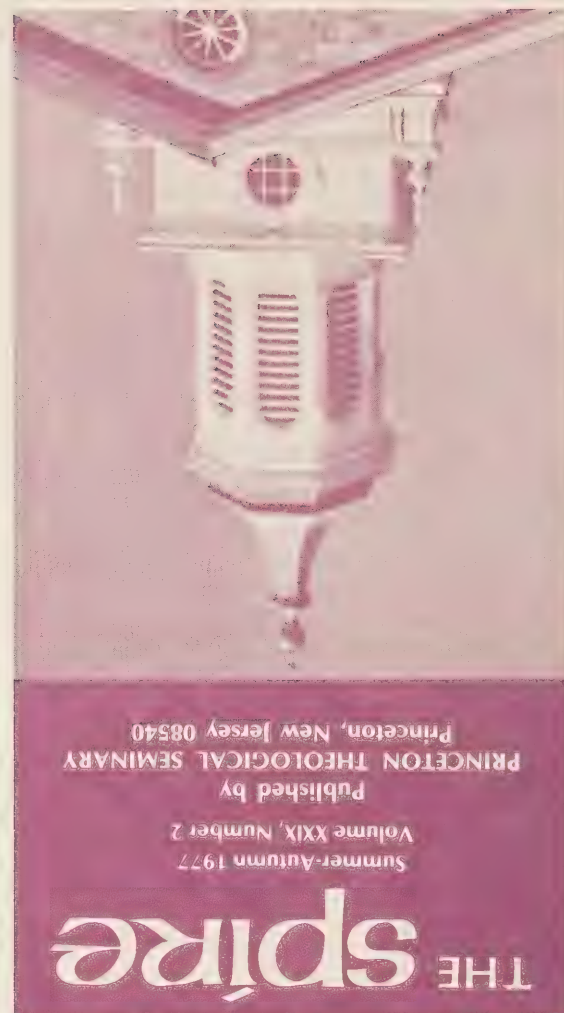


Miss Rylak (Office of the Treasurer), with part of her grouping of African violets, cacti, holly-ivy and a spider plant.





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## The Princeton Seminary Fund A Profitable Venture in Giving

*From a letter received in February by our vice-president:*

"Dear Bill:

I am sure you will be happy to learn how pleased my wife and I are with Princeton Seminary's Pooled Income Plan.

You will recall that we donated 100 shares of a certain common stock worth \$15,400 on the day its receipt was acknowledged. [The Seminary sold these promptly.]

On the market these shares if I had held them, would be currently worth about \$13,900. The present dividend from that stock would be \$525 annually, whereas, based on the last quarterly payment we received from the Seminary Fund, our annual return on this investment is approximately \$1085, a very important consideration for us who must live on a retirement income.

While Princeton will eventually benefit from our gift, you will be interested to know that, as far as we are concerned, the relationship has been a very profitable one."

When investment in the Princeton Seminary Fund produces this kind of result for the donor, don't you think it bears looking into for yourself? Remember: Your gift made to this fund in time becomes available for the support and use of the Seminary. It may, if you wish, become a named fund, designated for its purpose. It is a way of sound and fruitful stewardship of money.

For further information, write;

Dr. William H. Felmeth, Vice-President  
Princeton Theological Seminary  
Princeton, New Jersey 08540

Name: .....

Address: .....

..... Zip .....



# YOUR WORSHIP TEAM

Michelle Dungee

Arthur Ford Fogartie

Congregations fortunate enough to host this year's worship team will find them a lively study in contrasts. Almost the only interest they have in common is their central focus on Jesus Christ.

Michelle Dungee, a petite, vivacious brunette from Wayne, New Jersey, is from a family "that isn't particularly religious. My upbringing was Christian—we went to Sunday School, and believed in God and Jesus Christ—but religion was not our everyday lifestyle."

Michelle majored in social science and social welfare at Muhlenberg, concentrating in psychology and sociology. "I planned to enter a Master of Social Work program," she says, "but in my senior year realized I would rather do counseling in a pastoral capacity."

Initially she was interested in the possibility of becoming a pastor to ministers: "Many of them have problems, just like everyone else, and they often don't know where to go for guidance," but since coming to Princeton has shifted her focus toward the parish ministry. "But before that I'd like to be a hospital chaplain for perhaps five or ten years, with some clinical pastoral education work at the end of my senior year. And it will be important to me to continue to take course work as I go along."

"I am interested in literature, too—how it relates to the spoken word, how well it reflects society. A tie-in with hospital chaplaincy? Every one of those patients has a story, is a story, and a story that needs to be told. Part of my work might well be the telling, bringing their problems to public attention."

"So many of them need more human contact, particularly older patients with young people. Our society overprotects the young, keeps them from knowing what it is to be old or ill and alone. And both groups can benefit enormously by being brought together in this controlled environment; each has so much to give the other—the possibilities are endless!"

Michelle's two field work units reflect her concerns. Last year she conducted a campus ministry at Princeton University, working with both men and women students. This year she concentrated on the Seminary's own International Students, "and I've been amazed at how much just one person's presence can mean to them, just sitting down and talking with them. It's the same as with the elderly: People must overcome their shyness at approaching each other, must learn to share themselves. When you are really concerned in someone else's problems and begin to understand how *they*

feel, whether they are cut off from the world by illness or in a country with customs strange to them, instead of thinking about yourself—that's when you begin being helpful."

Arthur Ford Fogartie is the son and grandson of ministers. He is a graduate of the University of North Carolina (with a degree in English) and had planned to go to law school, but "The more I thought about it, the more it seemed that whatever gifts I may have lend themselves to expression in parish ministry."

His father was a great help in reaching that decision: "He didn't encourage me to enter the ministry; he told me that if I could find something else in which I was fulfilled, I should do that, because to be in the ministry you must have a *need* to be there."

Growing up in that setting, in his case, "is in some ways a blessing. In some ways it could be a handicap. I know what to expect and what is expected of me, but there is always the danger that I'll take things too much for granted—assume that I know more than I really do. But I have taken a good role model in my father; he is a very hard working pastor and a fine preacher."

"Talking with him I realized that you can serve the Lord in any field of endeavor; my real struggle was where could I best serve Him."

Arthur's field work was more varied than Michelle's. This year he has been advisor to a group of Junior Highs at the Short Hills, New Jersey, Congregational Church, a thoroughly enjoyable assignment. But it was last summer's assignment which really excited him: "I had a really good experience in a Carthage (North Carolina) rural church of about 250. The pastor retired after my first month, and I took the church for the remainder of the summer. I got to do everything!"

Naturally, the team have been discussing which role each will assume on their joint missions. Michelle "loves worship, loves leading worship" and feels "It will be a real opportunity for me to meet people from different churches, gain greater insights, become more familiar with the options."

Arthur is eager to "get into a situation where I can supply preach, gain experience."

They agree that "Ministry is something the pastor needs to share with the people," and hope to make several of their services homiletical dialogues.

Whether they share the responsibilities or divide them, one thing is certain: These are two vital, concerned, Christ-centered young ministers-in-training; and their very contrasts

make them a Worship Team of unusual depth and range.

*If you would like to bring the Worship Team to your congregation, please address your inquiry to: The Reverend Dr. Donald G. Lewis, Jr., Princeton Theological Seminary, Princeton, N.J. 08540.*



"I intend to return...  
...to Beirut"

So JOHN JACOB MARKARIAN (45B), president of Haigazian College, however inadvertently, paraphrased another American of note. His comment was made during an interview with the editor of the Lafayette College *Alumni News* last October, shortly after he and his family (including Balthazar, a large black cat) had escaped from Lebanon via Syria, Turkey, Yugoslavia, Bulgaria, Vienna and West Germany —2400 miles in 12 days in a VW taxi.

Escaped, however, is not the proper word; their real reason for leaving was his need to meet with his board of trustees in California. Although their Beirut apartment had been visited by armed Communists (who brought them Christmas presents and "sat and sang with us for about three hours to the music of a guitar"), and by looters (whom a call to the Palestinian organization induced to leave, with apologies), even as he was being interviewed his staff were at the college interviewing prospective students.

Apparently his trustees agreed that the church-related four-year college should be continued, although its location "considered to be Beirut's most cosmopolitan....to everyone's surprise became one of the major battlegrounds of the recent fighting." Enrollment, down in July from its normal 650 to 60, rose to 73 in the first term of the 1976-77 academic year, 200 in the second and about 230 in the third, affirming their good judgment of the situation.

Writing in late March to alumni secretary Art Byers, he said, "We continue to operate under conditions of precarious security. .but there is gradual improvement, and we all continue to work in hope that restoration will move forward more rapidly. . .My wife (Inga), who is West German, has been. .helping get food for some of the Shiite Community displaced from the south of Lebanon, and she has seen abject poverty."

"Here at the College we face the growing demand for scholarship aid, not to mention the need for funds just to keep going. .the next few years will be crucial."

The photograph is of his office, of which he writes "The damaged floor area was the location of my desk. It looks as if a bomb had been placed under it. That entire room was burned out."



## The Continuing Education Fund

## Tenth Anniversary

What do Virginia, Germany, Pennsylvania, California, New York, and North Carolina have in common? Each is represented among the early registrations received for a seminar at the Center of Continuing Education. Entitled "Three Theologies of the Spiritual Life: Pascal, Kierkegaard and Weil" and led by Dr. Diogenes Allen, Professor of Philosophy, this program has been the first taped in its entirety for public distribution. Scheduled for release in the fall, this tape cassette series will provide a valuable resource for church pastors and their people who desire to deepen their spiritual life.

The autumn will also bring a new phase in the Campaign for the Center of Continuing Education, whose goal of \$1,000,000 (with the promise of an additional \$1,000,000 from a generous benefactor) will not only endow the present program, but will make it possible for the Center to pioneer in new areas, such as the cassette series. Regional strategy meetings with Campaign representatives are now being scheduled. Other Continuing Education opportunities are also being planned for other sections of the country.

Most important, the fall will bring another op-

portunity time for alumni/ae pastors to place the needs of the Center before their church boards. The Alumni/ae Executive Committee is hopeful that many new pastors and churches will join those who have already pledged their support. The National Chairman, Dan C. Thomas, has recently said, "We can realize our dreams for the future. . . however, it will take strong support by our churches and alumni/ae and generous gifts from many of our friends."

When the invitation comes to gather or to give, your positive response can help bring us that much closer to achieving our goal.

In preparing for this new phase of pledging the Executive Committee is encouraged to report the following response received to date:

Alumni	475	\$ 29,379.29
Churches	155	335,703.71
Foundations	2	15,000.00
Individuals	36	40,249.86
Staff (including alumni)	12	8,300.00
Trustees		
(including alumni)	42	70,442.50
Total		\$499,075.36

some one of our seven campuses busy with a project or task entrusted by the Church.

Some are consulted on theological issues facing the Church in practical concerns. Some provide special expertise as members of standing or special committees of the General Assembly, or synod, or presbytery. Some write curriculum materials, or study guides, or a series of informative articles we enjoy reading in a magazine or paperback. Some help draft statements of faith, or draw up position papers for Church leaders and local congregations. Some teach or lead workshops and seminars for congregations and other Church groups, in presbytery and synod schools. These are but a few of the many and varied ways in which the faculty and staff of Princeton Seminary, and all of our other United Presbyterian seminaries, serve the Church.

Most of us think of the Seminary only as the place which provides the local congregation with trained pastors. We need to appreciate in how many other ways the Seminary helps the local congregation and the Church at large.

Our gifts to Princeton Seminary enable it to educate men and women for the ministry—yes—but also through its faculty in other ways to help you and me with our ministry.

Ten years ago this month the 179th General Assembly of the United Presbyterian Church adopted the first major change in the denomination's confessional stance in 300 years.

The Confession of 1967 had been in preparation and under study for nine years. It received preliminary approval from two previous General Assemblies, and was given final approval at the 1967 Assembly.

Written in contemporary language around a theme of reconciliation, the document was the first Presbyterian creedal statement to recognize the obligation of the church to work for social justice and reconciliation within society. It underscores Christian responsibilities in the areas of race, poverty, war and peace, and family relations.

The Reverend Edward A. Dowey, Jr., professor of the History of Christian Doctrine at Princeton Theological Seminary, was chairman of the Special Committee on a Brief Contemporary Statement of Faith which produced the confession. Reflecting on the document after ten years, Professor Dowey believes that "It is doing its quiet work, as would be expected of such a document. It is getting more and more into the bloodstream of the church, into the education of ministers, into the preparation of elders and deacons, in hundreds of adult schools held each year throughout the church, in use of sections of it in public worship, and in providing the theological basis for actions of the church at every level, from the congregation to the General Assembly. This is the kind of thing that a confession should be expected to do."

"The excitement over its adoption lasted a while, but confessions are never spectacular and exciting. They are meant to lead the church in its mission. I think this is happening."

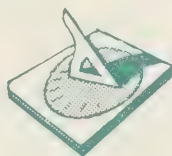
"It would do even more," he added, "if ministers would use its guidance more often in preaching and urge it upon people as a companion to Bible study. The greatest failure within the church to make use of the confession is that those who prepare material for the church schools do not avail themselves adequately of the document."

Where would the church be without the Con-



Edward A. Dowey, Jr.

## A Minute for Mission



A news release last year announced that Professor Bruce M. Metzger of Princeton Theological Seminary had been elected chairman of the Committee on the Revised Standard Version of the Bible. Dr. Metzger, world famous scholar and professor of New Testament at the Seminary, leads 25 specialists from a variety of denominations in a continuing consideration of proposals to alter the text of the Revised Standard Version for greater clarity and accuracy, based on new discoveries and studies.

Most of us don't realize that such intense study of the text of the Scriptures is going on all the time, even after a new version is printed. Most of us don't realize that many of the teachers in our United Presbyterian theological seminaries, like Professor Metzger, render such special services to the denomination and to the Church at large. Not a day goes by that there isn't one of them on



Dr. Bruce M. Metzger, the Seminary's George L. Collard Professor of New Testament Language and Literature, recently traveled to Istanbul. Here he presented to His Holiness, Demetrios I, the Ecumenical Patriarch of Constantinople and titular head of all Eastern Orthodox Churches, a pre-publication copy of the expanded edition of the "New Oxford Annotated Bible with the Apocrypha," Revised Standard Version. The expanded edition contains 3 and 4 Maccabees and Psalm 151, which are accepted by Eastern Orthodox Churches; thus it is the first and only ecumenical edition of the English Bible which includes all of the books regarded as authoritative by all Christian Churches: Protestant, Roman Catholic and Eastern Orthodox.

Shown here as they worked on the translation are Committee members Dr. Allen Wikgren (Professor Emeritus of the University of Chicago), Dr. Robert Kraft of the University of Pennsylvania, Dr. Metzger and Dr. Sherman Johnson (Dean of the Church Divinity School of the Pacific, Emeritus).



bassador to the United Nations; and Dr. Richard Bridgman Giffis, Acting President of the United Church of Christ.

fession of 1967? Professor Dowey believes that "If we just had the Westminster Confession, we would have become even more rapidly a quite non-confessional church. To try to have become more confessional under the Westminster Confession would have been merely to revive old fundamentalist controversies. As it is," he added, "the Confession of 1967 affirms that Christ is the center of the biblical message and the life of the church. It shows the life and mission of the church patterned on Christ's ministry, and this is something that all can unite behind, as we already have done for the most part."

As to the theme of the document, he believes that "The theme of reconciliation has suffered some caricature from both the friends of the Confession of 1967 and those who opposed it, by presenting it as a kind of sweetness and

(continued on page 7)

## Faculty Notes

President McCord was presented the Foster and Mary W. McGaw Award by The Presbyterian Home of Evanston, Illinois. The award, given at a May 19 ceremony, honors "individuals who in their chosen careers have given beyond the limits of their careers to help mankind generally, and whose personal lives are an inspiration to the residents of The Presbyterian Home.

"It bears the name of the founder and long-time Chairman of American Hospital Supply Corporation, Foster McGaw, and his wife, Mary, and serves as a continuing tribute to their interest in, and support of, The Home."

Receiving the award with Dr. McCord was the Reverend James E. Maguire, S.J., Chancellor Emeritus of the University of Loyola, Chicago. Earlier recipients have included Dr. James Roscoe Miller, Chancellor of Northwestern University, and Dr. Karl Menninger, founder of the Menninger Institute.



Dr. Elmer G. Homrighausen, Dean and Charles R. Erdman Professor of Pastoral Theology, Emeritus, has been named a Distinguished Alumnus of Lakeland College, Sheboygan, Wisconsin.

The award was made during Founders' Day Convocation, April 28, where Dr. Homrighausen spoke. In 1921, the year in which he graduated, Lakeland was the Mission House College and was located in Plymouth, Wisconsin.

Other speakers at the celebration included The Honorable Andrew Young, U.S. Am-

Dr. Seward Hiltner, Professor of Theology and Personality, received the George Washington Kidd, Class of 1836, Award of the Lafayette College National Alumni Association. The award is presented to an alumnus who has earned special distinction in his career. Professor Hiltner is consultant to many organizations, including the marriage counseling program of the University of Pennsylvania Medical School. He has founded clinical pastoral education centers at the University of Michigan Hospital in Ann Arbor and the Pennsylvania Hospital in Philadelphia.



Seward Hiltner



Donald H. Juel

Dr. Donald H. Juel's book, "Messiah and Temple: The Trial of Jesus and the Gospel of Mark," has been published by Scholars Press. Dr. Juel is Assistant Professor of New Testament.



Diogenes Allen

"Between Two Worlds" is the title of Dr. Diogenes Allen's new book, published by John Knox Press. Dr. Allen, the Seminary's Professor of Philosophy, describes his book as written for people newly interested in religion.



Jack Cooper

Dr. Jack Cooper, Director of the Center of Continuing Education, and his wife left June 29th on a working Sabbatical leave. They will go first to the World Council of Churches conference center at Bossey, Switzerland, for a seminar, "Confessing Christ in Different Cultures." The next stop will be at a lay academy, Boldern (near Zurich and Taize) for a weekend participating in liturgy. In Germany the Coopers will visit an ecumenical lay evangelistic academy at Bad Böll; then, in Frankfurt, Dr. Cooper will attend an ACTION

365 Roman Catholic conference on intercity ministry. The Kirk and World ecumenical study center in Holland will be the next stop before going to Windsor Castle and the Anglican St. George's House in England, St. Andrew's in Edinburgh, Scotland, and the Iona Study Center.



John M. Mulder

Professor John M. Mulder's dissertation, "Woodrow Wilson and the Gospel of Order," will be published by the Princeton University Press in January. With Dr. John F. Wilson of the Princeton University Department of Religion, Dr. Mulder has also edited "Religion in American History: Interpretive Essays," to be published by Prentice-Hall at about the same time. The latter volume includes essays by Perry Miller, Arthur Schlesinger, Sr., Robert Handy and Edmund S. Morgan.

Dr. Mulder has been awarded a Grant-in-Aid by the American Council of Learned Societies for research on "David Avery: Religion and the American Revolution, 1746-1818."



D. Campbell Wyckoff

Dr. D. Campbell Wyckoff has been appointed to serve a year's term as the Princeton Seminary liaison to the Joint Education Development executive committee. JED, as it is known, is a consortium of the major denominations involved in Christian education planning and curriculum development. Dr. Wyckoff is Thomas W. Synnott Professor of Education and Director of the Summer School.



Norman V. Hope

Dr. Norman V. Hope, the Archibald Alexander Professor of Church History, who for some time has been contributing articles to the forthcoming Tyndale Family Bible Encyclopedia, has been made responsible for editing the entire section on modern European church history. Because of the expanded content of the work from what was originally contemplated, no publication date has as yet been set.



M. Richard Shaull

"Liberation and Change," a book co-authored by M. Richard Shaull, Henry Winters Luce Professor of Ecumenics, and Gustavo Gutierrez, will be published in August by John Knox Press. Dr. Shaull's half of the volume is subtitled "Death and Resurrection of the American Dream."





The Princeton Seminary Chapel Choir gave its spring concert.



His Holiness Pope Shenouda III, 117th successor of Saint Mark the Apostle and head of the Coptic Orthodox Church in the world, visited campus in April. He is shown here being greeted by President McCord.



The Librarian of the Robert Speer Library, the Reverend Dr. Charles Willard, in a rare moment of peaceful contemplation.



The Reverend Aldo Sbaffi, Moderator of the Waldensian Church in Italy, and his wife were here briefly. Pastor Sbaffi's Protestant sect antedates the Reformation by 300 years. In this country at the invitation of the American Waldensian Aid Society, which conducts a ministry to Italian newcomers to this country, he is shown here as he talked with students in an informal afternoon lecture in which he called for a third Reformation. Dr. Daniel L. Migliore, Associate Professor of Theology, is president of the Princeton Chapter of the American group.



Robert McAfee Brown presented the 1977 Warfield Lecture series, "Theology in a New Key: an Exercise in Transposition."



Bishop Ahr of the Trenton Diocese of the Roman Catholic Church was among the distinguished guests who helped meet the papal party.



Laity Day was a happy opportunity for many of us to meet many of you.







The Seminary's Madrigal Singers' spring concert was entitled "Quest of the Rose."



There was even a (shades of the 60's) Rock Concert. The young lady at the right appears not to appreciate atonal works.



The Reverend Dr. David Steel, Minister of St. Michael's Church, Linlithgow, Scotland, lectured on "History Is Bunk." Here he chats with Dean Arthur M. Adams (extreme left foreground).



Grey Panther Maggie Kuhn came to speak to the Princeton Seminary Women, a group including all women in any way connected with PTS.



The Reverend Dr. Gibson Winter, Maxwell M. Upson Professor of Christianity and Society, presented his inaugural address.



Dr. Paul Holmer, Professor of Theology and Philosophy at the Yale University Divinity School, was the Baccalaureate speaker.



The theme for Alumni Day was "Breaking Camp." Dr. Edward J. Jurji, retiring Professor of the History of Religion, preached at the Service of Remembrance.



At the same Service, Alumni Secretary Dr. Arthur M. Byers, Jr., and the Reverend Bruce G. Ingles, past-president of the Executive Council of the Alumni Association, spoke.



The Reverend G. Daniel Little, Executive Director of the General Assembly Mission Council of the United Presbyterian Church, lectured on "The Church Inside Out."



Reader's Digest Association Affiliate Artist Joy Simpson gave a delightful "informance."



The Reverend Dr. Samuel H. Moffett, now director of the Asian Center for Theological Studies and Missions, lectured on "The World Inside Out." He is shown here with President Emeritus John A. Mackay (left) and President James I. McCord (right), as he received the Distinguished Alumnus Award at the annual Alumni Banquet.



Here Dr. Mackay (right) is greeted by Samuel Rizzo of the Class of 1927.





Alumni Day guests walking down to Springdale for the President's Reception.



Mrs. McCord and the President greet graduates in the hall of Springdale.



Commencement speaker Dr. C. Ellis Nelson (center) with Assistant Professor Freda A. Gardner and Trustee Bryant M. Kirkland. Dr. Nelson is President of Louisville Presbyterian Theological Seminary. His daughter, Karin N. McAnlis, was among the graduating Master of Divinity candidates.

## Named Seminars

Alumni/ae scanning the offerings of the Center of Continuing Education for the coming academic season may have noted the "Guilford C. Babcock Seminars." This year this named set of three seminars will be on church administration and pastoral counseling in marriage. Colonel Babcock, an elder in the Presbyterian Church of Morristown, New Jersey, was for 15 years a member of the Board of Trustees of Princeton Seminary. Chairman of the boards of two companies at the time of his death in 1945, he was an active churchman concerned in particular about

(Continued on page 8)

## Continuing Education Opportunities

### OF SPECIAL INTEREST

- Grass Roots Theology  
October 10-13, 1977
- New Hymnody, Psalmody and Spiritual Songs for Ministers and Church Musicians  
October 24-26, 1977
- Human Sexuality in Theological Perspective  
October 24-27, 1977
- Prayer and Christian Maturity  
October 31-November 3, 1977
- Ecumenism Seminar (jointly sponsored with the Diocese of Trenton of the Roman Catholic Church)  
November 10-11, 1977
- Theology and the Arts  
November 28-December 1, 1977
- Poetry in the Life of the Pastor and Person  
December 5-8, 1977
- Evangelism Seminar  
January 27-February 2, 1978
- Christian Discipleship under Authoritarian Governments  
February 13-16, 1978
- Evangelism: Creation of New Life in Christ (President James I. McCord)  
March 6-9, 1978
- American Spirituality  
March 13-16, 1978
- Communicating through the Written Word in Teaching and Preaching  
April 3-6, 1978
- Theology and Church Architecture  
April 6-8, 1978
- Musical Implications of the New Book of Common Prayer  
April 10-12, 1978
- Highlights in the Epistle to the Hebrews  
May 15-18, 1978

### SEMINARS FOR SPECIALIZED GROUPS

- Ministry to the Elderly  
September 8-9; 19-20, 1977
- Clergy-Business Persons Consultation Seminar  
October 14-15, 1977
- Ecumenism Seminar  
November 10-11, 1977
- WORLD HUNGER: Theological and Moral Dimensions  
November 21-23, 1977
- Clergy-Lawyer Seminar  
February 3-4, 1978
- Assessment Interviewing  
February 6-8, 1978
- Jewish-Christian Dialogue and Academic Seminar  
February 20-23, 1978

- Women and the Church  
April 10-12, 1978
- Couples Ministering Together  
April 17-19, 1978
- Christian Faith and the World of Nature  
May 1-4, 1978

### PROGRAMS FOR VOLUNTARY ORGANIZATIONS AND MANAGEMENT

- Life Work Planning  
September 18-22, 1977
- Managing Voluntary Organizations  
October 30-November 4, 1977
- Leading Board Meetings  
October 30-November 2, 1977
- Managing Volunteer Committees  
November 2-4, 1977
- Management Resources for Voluntary Organizations  
November 21-23, 1977
- Managing People in Voluntary Organizations  
January 22-27, 1978
- Leadership Effectiveness for Church Officers  
February 10-11, 1978
- The Professional Helping Relationship  
March 12-17, 1978
- Working with Difficult People  
March 12-15, 1978
- Help That Is Helpful  
March 15-17, 1978
- Managing Relationships between Leaders and Members  
April 23-28, 1978
- Management Resources for Voluntary Organizations  
June 5-7, 1978

### PROGRAMS IN HUMAN RELATIONS

(All laboratories listed will be coordinated by the Reverend Roy Pneuman and Associates.)

- Basic Human Interaction Laboratory  
September 11-16, 1977
- Assertive Behavior Laboratory  
September 11-16, 1977
- Human Relations Microlab  
September 17, 1977
- Personal Development  
October 16-21, 1977
- Human Relations Microlab  
November 19, 1977
- Human Relations Microlab  
January 14, 1978
- Personal Power/Conflict Utilization  
February 5-10, 1978



## Man on Campus



Mr. and Mrs. Reed at an Alumni Day reception at Springdale.

Our curiosity roused by the photograph which appeared in last issue's "Around Campus," we recently caught Princeton Seminary's Director of Housing in the rarest of situations, a half-hour break between appointments, asked a few questions, and discovered—

On November 1, 1934, Clarence Elmer Reed, fresh from Princeton High School, joined the Princeton Seminary staff as a general assistant to George W. Loos, Jr., then Treasurer and Business Manager. "I wasn't even called an office boy," Clarence Reed remembers, "I just worked in this office, only then I was in the outer room; now I have the best room on campus. I can look out of the windows and, sure enough, sooner or later the person I need to talk with walks past."

In the intervening years he has been Cashier and, briefly, acting business manager. "It wasn't very long—but it seemed like forever," Mr. Reed chuckles, "between Mr. Loos' retirement and Mr. Lawder's appointment. I just did what had to be done."

With the 1965 purchase of the Princeton-Windsor property the need for a director of housing became urgent, some one person to whom all problems of maintenance, supply, even assignment of dwelling units, could be referred. Implicit was the ability to "get along with" students, senior professors and administrators, food managers, visiting dignitaries, the maintenance personnel; to settle differences of opinion amicably; to foresee and forestall trouble; to represent the Seminary to the greater Princeton community—a combination of public relations ability, creativity, common sense and knowledge-in-depth of the Seminary's plant. The choice of that person was as obvious as it has proved felicitous.

Other than the "public buildings"—those leased through realtors to non-seminarians—Clarence Reed is in some way responsible for every use of every structure Princeton Seminary owns. Students supply their own linens, but guests, whether Warfield Lecturers or participants in the Institute of Theology and the Center of Continuing Education seminars, must be provided for.

The Director of Grounds and Buildings is, to a large extent, responsible for maintenance; but the Director of Housing works with and through him to check on redecorating, the

making-up of beds, the dishwasher that doesn't work in Apartment 3-B. Since maid service was abandoned 15 years ago, the summer cleaning task has mushroomed; Clarence Reed hires the part-time service, determines what must be done, follows through to be sure it is done properly and on time. "It's a real dog," he says, "but frankly, I prefer it this way. It's when you just think something is finished that you find out at the last moment that there's a torn sheet or dust under the bed, or that the last tenant left clothing in the closet."

At first the job also included helping find employment for the wives or husbands of students, but this he gladly turned over to the director of student financial aid. "I immediately saw the tie-in between what the student received and what the spouse made. It makes better sense for the Seminary and the student to have all the records in one office."

As a natural outgrowth of his knowledge of the size and location of rooms, Mr. Reed also keeps the "big black book," the official record of every event scheduled on campus, from a full-scale public lecture in the auditorium to a five-person committee meeting in the Alumni Room to a series of dancing lessons in the basement of Tennent Hall. So important is this function, both in precluding the embarrassment of schedule clashes and in keeping the Seminary family posted (through the weekly calendar) on where they should be on a given date that the book may be referred to rather more frequently than many a scholarly text. Over the years he has become adept at suggesting alternate possibilities for harassed individuals with last-minute acceptances by honored guests to deliver lectures, conduct seminars, even provide meals.

Oh yes: Visiting groups or individuals must be fed, as well as housed. "When they use the main dining room, it's no great deal," Mr. Reed muses. "They just go through the regular cafeteria line. But when they need special foods, or special service—when a buffet luncheon in the main lounge seems the best way to handle them, or the private dining room 'feels right,' we can come up with some beautiful problems, from food to staff."

"All of this has to be worked out with Tony Aspras, as to how much and what kinds of food are required, how many student waiters will be needed (and who will not have a con-

flict with his or her course work). It's like fitting a jigsaw puzzle together; every single piece has to be there, or it isn't going to work."

One aspect of his work is in no way related to housing. Since 1946 the Seminary has been enrolled in the Princeton Blood Program, an idea which originated in this town and has been widely copied throughout the country. It encompasses businesses as well as schools—particularly businesses, according to Mr. Reed. Briefly, provided the participating institution persuades 20 percent of its employees and/or students to contribute blood, every one of its members and their families are entitled to free blood at any time and in any place in the United States. Its value was amply proved last fall, when an international student's child developed leukemia.

There is some difficulty meeting the quota, but introduction of the Bloodmobile some five years ago, which brings the equipment and personnel to the prospective donors has simplified both bookkeeping and collection. Mr. Reed and Business Manager William E. Lawder serve as co-chairmen of the Seminary's program, so that one of them is always available to verify a claim.

Other particularly pleasant details of his overall responsibilities are the care of Payne Hall and the on-going relationship with generations of service chaplains. Payne, the missionary-furlough house, is completely furnished. "They can just come in with their suitcases," Mr. Reed explained. In part this is seen to by a committee of faculty wives, but Messrs. Reed and McKaig work directly with them, as well as looking to maintenance needs.

The chaplains? "I've had some very fine relationships with them, especially the ones who bring their wives and families. That has been a refreshing experience, let me tell you. Of all things I've done on the Seminary campus, that is one of the highlights. I have no way of knowing why, unless it's their profession. Every one of them seems pretty much the same: They're *appreciating* people. They always leave their places clean as a pin. I've gotten to know several of the families, and we write back and forth; it's a real pleasure."

"I'm so happy to be right back where I started from, 42, 43 years ago—whatever it's getting to be. Next to the President, I have the nicest office!"

## Tenth Anniversary

(continued from page 3)

light concept. This comes," he continued, "from not seeing it in its biblical setting. Calvin has asserted that the term reconciliation is just a synonym for justification, which was the great theme of the Reformation. The writers were very conscious of this when the confession put emphasis on that theme. However, it is by no means a one-theme document. It is a many-sided document, having to do with most of the major teachings of the church."

The two major contributions of the confession, as he sees them, are "the responsibility of the church in society, and an understanding of the Bible as focused on Christ, which moved us away from the fundamentalism of Westminster."

Does he think another confession is needed now?

"No," he replied, "that would be too much like quickie updating. One can't predict the time, but certainly this one's main motifs and the concept of the mission of the church still are the living edge of the church's confession."



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## Named Seminars

(Continued from page 6)

Christian education. In loving remembrance of Colonel Babcock his family has endowed these seminars in areas of continuing education which were of particular interest to him.

Another endowed seminar at the Center of Continuing Education is being established by the congregation of the West Side Presbyterian Church of Ridgewood, New Jersey, in honor of their pastor, Dr. Melvin R. Campbell, who serves them so ably and faithfully. Dr. Campbell, a member of the Class of '36 has continually been supportive of the work of the Seminary and gave exceptional service to the Seminary in gathering the funds to build Erdman Hall. In 1976 he received the Distinguished Alumnus Award. The seminar named for him will be designated in an area of particular interest to him.

Several congregations are in the process of establishing such named seminars to honor their pastors and to extend their influence through the growing work of the Center of Continuing Education. In other instances consideration is being given to naming the seminars for the church or for some individual who has been or is especially distinguished in the service of the church.

The endowment necessary to underwrite one seminar is \$25,000 and the pledge establishing it may be paid over several years at the church's convenience. Some congregations are putting a portion of the amount in the annual budget and seeking the rest in individual gifts, and there are also other ways to accomplish this. For further information about

the endowed named seminars and other special gifts to aid the Center of Continuing Education, please be in touch with Dr. William H. Felmeth, the Vice-President of the Seminary.

## Icebound

(Psalm 38:13f)



Twenty-five swans were resting  
In a bend of the Pawcatuck River  
Near Avondale, Rhode Island;  
When morning came they couldn't move,  
Overnight the water had turned to ice.  
They were still beautiful, the house  
And the trees on the bank looked the same,  
But while asleep they had been immobilized:  
They were stuck, iced in, stationary as the trees.

Some mornings there's a frozenness about me:

I am like a deaf man and cannot hear,  
Like a dumb man and cannot speak;  
I am like a man who does not answer.

I look the same, I'm in the stream,  
I see the shoreline not too far away,  
But I've lost all sense of life or lift,  
I have no motivation, I seem stranded,  
Directionless, grounded, without a goal.  
Those swans frozen into the river  
Are a picture of myself apart from God,  
Without the Holy Spirit warming and  
inspiring me;

It's the Holy Spirit gives me life and love  
and power.

John E. Meeter (29M)



## Word from a Supporter

At the request of our Vice-President, Dr. Felmeth, Mr. Kingeekuk, one of several supporters of Princeton Seminary at Savoonga, St. Lawrence Island, in the Bering Sea, has written about his situation.

About myself and my family.

My wife's name is Amelia and I have 6 kids. The oldest boy is 17 years old and 2 girls in between boys. Youngest boy is 8 years old. ~

Most of them are in school.

And about myself. I'm in trustee at our Presbyterian Church and also I'm in Marines. And also I'm a janitor at the Village Health Clinic. And also I'm a hunter. Mostly we hunt walrus, mukluk [reindeer], seals, whale and birds. And also I trapping for white fox in a winter months. And I'm a Ivory Carver. I carve from walrus tusk.

Here we're still have a lots of snow on the ground about 4-5 feet and it still snowing right now [March 15]. But anyway spring is coming soon.

Your friend in Christ,

Floyd Kingeekuk, Sr.





# WORLD ALLIANCE OF REFORMED CHURCHES

## (Presbyterian and Congregational)

The Alliance of Reformed Churches throughout the World Holding the Presbyterian System was formed in 1875 when a Committee met in London. One of the leaders in bringing the Alliance into existence was Dr. James McCosh, President of what is now Princeton University. When the Alliance met in Princeton in a General Council in 1954, the name was changed to the Alliance of Reformed Churches throughout the World Holding the Presbyterian Order. At a General Council held in Nairobi, Kenya, in 1970, the Alliance and the International Congregational Council united, and the name became the World Alliance of Reformed Churches (Presbyterian and Congregational).

The first General Council of the Alliance was held in Scotland in 1877, and a Centennial Consultation was held this past August in St. Andrews, Scotland. The Alliance has a constituency of approximately 60 million souls. It is the earliest family of churches to organize on a worldwide basis, and it is the second largest Protestant family. The largest is the Lutheran.

Among the world Protestant families the Alliance represents the most international in scope. It has churches not only in Western Europe and North America but also strong churches in Eastern Europe and in the Orient and

*\*Seminary President James I. McCord has been elected President of the World Alliance of Reformed Churches, an international organization of 143 denominations which trace their historic and theological roots to the Reformation. Dr. McCord has been active in the Alliance since 1948, heading its Department of Theology from 1959 to 1970 and serving as secretary of its North American and Caribbean Area Council until a year ago.*

**By James I. McCord\***

in Africa.

Many of the early leaders of the Alliance helped lay the foundation for the formation of the World Council of Churches, which finally came into being in 1948 in Amsterdam. The program of the Alliance has been ecumenical from the beginning, and this is symbolized today by the fact that the offices of the Alliance are located in the Ecumenical Center in Geneva that houses the World Council of Churches.

The primary work of the Alliance through the years has been theological. There is a Department of Theology that works with the 144 member churches and with many of their theological institutions. The Alliance has always had a strong commitment to civil and religious liberty and to human rights. This is because many of our churches are in minority situations and have had to fight for their right to exist. Recently a book on *The Theological Basis of Human Rights* has been published in German and is now in a third edition. The primary work was done by Professor Juergen Moltmann of Tuebingen, an outstanding Reformed theologian today.

The Alliance is also active in the area of cooperation and witness. Today some two-thirds of the member churches are in the Third World. It is important that representatives of these churches meet together from time to time and work together in meeting common problems and the many challenges faced in the modern world.

The Centennial Consultation had as its theme, "The Glory of God and the Future of Man." "To God alone be the glory" is the motto of the Reformed family. With this theme the delegates to St. Andrews tried to explore the human future and the meaning of Christian witness in assuring a human future.



Where would you go to see a rosary-wearing elephant standing on a dogsled balanced on a stone plow wheel? Why, to the cellar of the Carriage House—where else?

For those of you unfamiliar with Seminary topography, the Carriage House is a small two-story structure well removed from other Seminary buildings (but nearest Speer Library). Years ago the Princeton Borough government met on the first floor and the town jail—two cells—was in the basement. The occasional offender who was housed there in that remote past would never recognize the place now.

Tables, chairs, walls, floor—all are covered with the accumulation of many years of many missions in lands as widely removed as the sub-Sahara and

cultures among which they would live. To this end he established, in the third floor of Stuart Hall, his own collection of native religious and ethnic memorabilia.

But many of his students would be going to lands not represented in his holdings, extensive as they were; and Dr. Zwemer began to write letters to friends in mission stations around the world—Asia, Africa, South America, the Aleutian Islands, the American southwest and Mexico. From these distant posts began to arrive strangely shaped parcels, some through the mails, many passed from hand to hand along mysterious jungle trails, shipped across oceans, then again hand-carried to his door.

Each was carefully identified and labelled with a hand-printed card—origin, age, purpose, significance, religious

The most remarkable of these is probably the Mongolian Buddha, seated on a lotus blossom: remarkable because it belonged for 260 years (1640 to 1900) to a single family. It was then given to “The Reverend Alexander,” a missionary (Could it have been Edgar Wills Alexander, Class of 1881, who was a medical missionary in Persia at that time? or James McGregor Alexander, Class of 1865, who was in Allahabad?) In any event, Mr. Alexander in 1902 presented the figure to Dr. Willis Parsons, Class of 1884, at that time pastor of the Danville, Illinois, Presbyterian Church but soon to become president of Parsons College; and Dr. Parsons, in turn, gave it to Dr. Zwemer.

An unsung heroine of the saga of the Collection is Margaret Migliore (wife of the Seminary’s Associate Professor of Theology), who has single-handedly gone about the task of restoring order among the stored materials. Claiming no expertise in matters religious or artistic, she has yet matched labels to objects, gathered related materials into congruent exhibitions—and learned more than she yet realizes about the cultures they represent.

For instance: rosaries. Like many another lay person, we had imagined that rosaries were peculiar to the Roman Catholic faith. “Oh no!” Mrs. Migliore exclaimed, fingering a beautiful jade Buddhist rosary. “This photograph of a carving (see cut) represents a Buddhist temple, the Temple of a Thousand Images; and Dr. Zwemer’s notation on the back says that several rosaries were usually hung on it. Do look at these hand-carved bone Buddhas in a bracelet, or these ivory skulls! For some reason, many of the sculptors seem to have been almost obsessed by skulls. Then there are special ones for Islam, for Hinduism—even African tribal beads. When we did our monotheistic display, I said to a Jewish friend, ‘We’ve come up with rosaries for all these other religions; how about Judaism?’ After she’d thought for a while, her husband pointed out that, while Jews have no beads, as such, the tassels on the stole which the man wears when he performs the ceremonies are knotted, and those knots are fingered.”

For instance: Buddhas. “As Buddhism moved from India to the Far East, the shape of the figure changed, from the lean and ascetic to the more familiar almost obese form. At the same time, the built-up point of the head, shown in these early images, gradually became simply an eye, a third eye, on the top of the head, and the earlobes were far less elongated. By the time it reached Japan,



## SHOULDERBONE OF A CAMEL

the Aleutian Islands. A serene marble Buddha gravely regards two battered kochina dolls from the American southwest, their ears forever at right angles to their tiny heads; an African flute jostles an ancient Chinese mandolin with a snake-skin-covered head; a three-foot-tall Gold Coast ceremonial drum is neighbor to exquisitely detailed scrolls which, in Chinese and Hebrew, depict the story of the Deluge.

All of these hundreds of pieces, large and small, together with others locked safely away in vaults or on display in the Seminary’s Stevenson Lounge, comprise the Zwemer Collection.

Samuel Marinus Zwemer, D.D., LL.D., F.R.G.S., Litt.D., was from 1929 to 1936 Professor of the History of Religions and Christian Missions at Princeton Seminary. A former missionary himself—the Michigan native had served in Arabia from 1890 to 1913 and in Egypt from 1913 to 1929—Dr. Zwemer took very seriously the preparation of those who would follow in his footsteps. Not for them was mere textbook and lecture learning; he insisted that in them be inculcated an understanding and appreciation of the

background, donor. Each found its place in his teaching program; and, for twenty some years after his retirement, in what came to be called the Zwemer Museum.

In recent years because of the pressure of space needs for other expanding programs the Museum had to be dismantled, its many units lovingly padded and packed. Pieces known to have exceptional value were locked away for safety; the others, stored. In the process, most unfortunately, some of the identification labels became detached from the items they described and were stacked in a carton for safekeeping.

No one in the Seminary was happy with this solution and when Stevenson Lounge was refurbished a few years back, Dr. McCord had the happy idea of enclosing the bookshelves with locking glass doors, so that parts of the collection could be displayed and appreciated as they were identified and gathered into coherent groupings. Just concluded is an exhibition of African culture—ceremonial masks, weapons, carved gods, tribal beads, musical instruments. The cases now shelve Buddhist religious accoutrements.



one form became the Mother of Mercy (there was a Japanese name for that). She, as you noticed, assumes the Buddhist position; but in her hand is a pomegranate seed, which they consider the source of all life."

For instance: preservation of ancient scrolls. "We were very lucky there. E.R. Squibb, the drug company, was mounting a religious art exhibit in its Princeton reception rooms and asked to use these scrolls as background; their exhibition director had them mounted in plastic. Squibb has been very helpful all around, with suggestions. Now, if we could just figure a way to 'fix' these other scrolls, which are hand-painted and are beginning to break up . . . The two museums we've asked didn't feel it was worth the effort and expense, but it depends on your point of view: To the Seminary these are not just beautiful remembrances of the past; they are valuable pieces of theological history, and we want them preserved!"

For instance: accomplishing the physically impossible. "The plow wheels? Oh, I rolled 'em in. I'll admit, I wouldn't do it again! But I just levered them up on their edges and rolled them in like hoops. I still don't know how they got them down out of the third floor of Stuart and left any of

the steps standing."

But Margaret Migliore has no intention of stopping there, as every campus representative of a culture or nation once visited by missionaries soon discovers. She has persuaded an African student to give an impromptu concert on the three-foot drum, and to explain what he knows of the intricate carvings on the sides. From a very senior professor she learned the use of the storied tapestry (now background for the Buddhist exhibition) to which people pinned their prayers, "just as Catholics light candles before the statues of their saints." From an advertising man she has heard of a new process for preserving scrolls once believed hopelessly deteriorating.

And, to her intense pleasure, from a visit by Dr. Zwemer's son and his wife and the wife of a nephew, she has discovered that his family still maintain an interest in the collection. "They spent two and a half days down here in this room," she said in an awed voice, "just sorting! Mrs. Zwemer, the nephew's wife, had given that beautiful little Shinto temple to the museum; and together we found all of the pieces. I put it in with this exhibition because, after all, the two religions coexisted in the same country for many, many years—and besides, I couldn't re-

sist it."

No one can resist the tiny dollhouse with hand-carved furniture (Chinese?); the drawerful of maps over which many a missionary-to-be dreamed of "far away places with strange sounding names"; the shoes, hats, baskets of everyday life; the tiny totem pole. No one can refrain from conjectures about the so-far unidentifiable collection of apparently quite ordinary stones—why? whence? ("But if we threw them away, they'd turn out to be something terribly important to someone!")

Oh, the shoulderbone of a camel? Actually, there are two of them, which Dr. Zwemer picked up in the Sahara Desert area. One bears an inscription in an Arabic dialect. Both are sitting in a box next to the elephant standing on a dog-sled balanced on a plow wheel, just to the right of the stuffed and painted cloth representation of the Buddha, in the Carriage House basement.

And if you are fortunate enough to catch Margaret Migliore at work, she might be persuaded to give you your own Cook's Tour. If you do, be sure to ask her how she and Dr. Felmeth hung the enormous chandelier from a Turkish mosque. It's quite a story!





\*Dr. Willard, a graduate of the University of Florida, where he was elected to Phi Beta Kappa, earned his Bachelor of Divinity and Ph.D. degrees at Yale University. He came to Princeton Seminary as Acting Librarian in 1968 and was appointed Librarian in 1970.

# THIS EXTRAORDINARY COLLECTION

by L. Charles Willard\*

The strength of any institutional library depends heavily upon both the decisions of the past and the day-to-day judgments of the present. How did this extraordinary collection, Speer Library, come to be? What is required to maintain its distinction?

Archibald Alexander, the Seminary's first professor, was also its first librarian. Over the years of his tenure the faculty, the facilities and the student body all expanded; but the logic of an intimate relationship between teaching and teaching resources was reflected in his continuing in both positions until his death in 1851.



His reports and those of his successors show that growth of the library has always been planned to provide for both the needs of first-level professional students and the requirements of scholars engaged in theological research. The success of this planning was proved when introduction of new degree programs—the research doctorate in the 1940s and the recent Doctor of Ministry, for instance—could be absorbed without unusually heavy book purchases.

A surprising amount of this growth came through gifts—from faculty members, alumni/ae and friends. The Sprague, Agnew Baptist and Benson Collections are particularly exciting. The Sprague library of more than 20,000 theological pamphlets and tracts provides a massive documentation of the religious thought of colonial America. It served as a primary basis for William Buell Sprague, Class of 1819, for 40 years pastor of the Second Presbyterian Church of Albany, New York, in writing his nine-volume "Annals of the American Pulpit."

Samuel Agnew's interest was directed toward the proper mode of baptism, and his son, Dr. Erwin Agnew, eventually presented his collection of 3,507 pamphlets and 2,284 books on the subject—with another 2,000 theological works—to the Seminary.

Louis FitzGerald Benson, Class of 1887, willed to the Seminary his collection of hymn books and works on hymnology, together with a fund which provided for preparation of a separate catalogue and for further acquisitions in the field.

And so the increase in titles has continued, with such gifts as the Complutensian Polyglott (the first *printed* Greek New Testament), the first *published* Greek New Testament (edited by Erasmus), the Grosart 17th century Puritan and Nonconformist works, the Allis cuneiform collections of the Ur, Old Babylonian and Neo-Babylonian eras, the Avery Revolutionary War papers.

But these spectacular occasions should not obscure the bread-and-butter acquisitions made possible by alumni/ae and friends, whether by gifts of private collections or by funds to underwrite outright purchases. Even books which cannot be used in the library can be helpful—sold either to students, at nominal prices, or to other libraries or book dealers, and the receipts directed to purchases of other volumes needed for Speer.

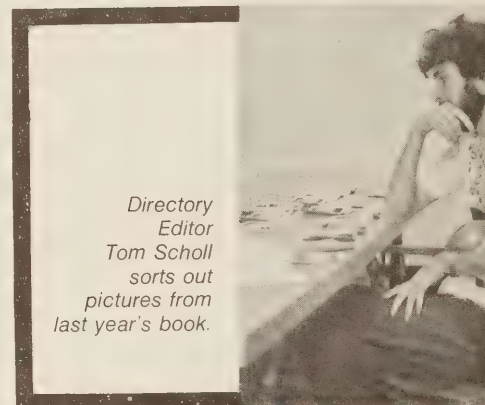
Our strategies for the future? The one thing I know is that they must differ significantly from those of the past: not that the earlier roles will diminish, but rather that more and more complex approaches must be adopted to meet the rapidly changing context in which the library must function.



**Staff and Faculty  
prepared for the Annual  
Orientation Week**

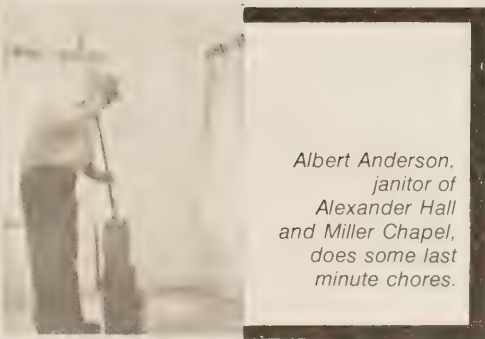


*Food Manager "Tony" Aspras plans ahead with Beverly Leftwich, Louise Lewis.*



For instance, our cooperation with Princeton University's Firestone Library has enabled both institutions to share a joint subscription to the very expensive, very important series published by the Centro Intercultural de Documentacion in Cuernavaca dealing with current religious, social and political events in Latin America. In the same way both wanted to support filming of the Court of Arches papers and records, to preserve this important but deteriorating source of British ecclesiastical, historical and social information dating from 1660 and continuing





Albert Anderson,  
janitor of  
Alexander Hall  
and Miller Chapel,  
does some last  
minute chores.



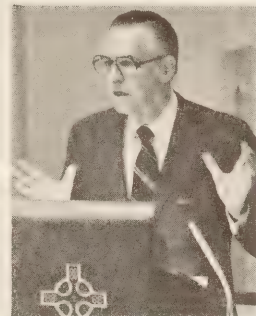
They attended the President's reception . . .



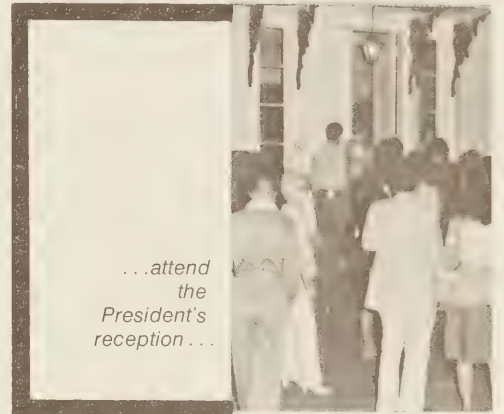
. . .are addressed by various  
administrators and faculty members . . .



. . .went on retreat at Prospect (Thiel, Mackenzie,  
Jack, Story, Dowey, J. Nichols, Wyckoff (standing),  
Froelich, Cooper, Byers) . . .



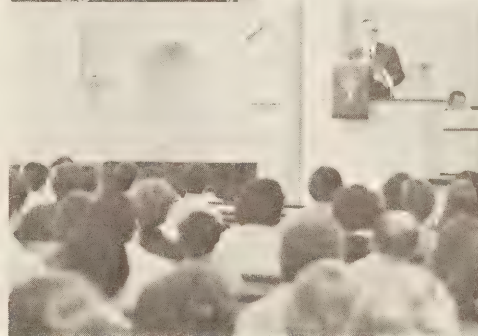
. . .and joined with  
returning and new  
students to hear  
Trustee President  
Bryant M. Kirkland  
preach.



. . .attend  
the  
President's  
reception . . .



. . .attended the Koinonia luncheon . . .



Incoming Students . . .



. . .and take their wives or  
husbands and their children . . .



. . .to the Annual Junior Retreat.



to the present. Our cooperation has given both libraries access to the microfilm.

Speer's loan to the University of Pennsylvania of the collection of cuneiform tablets has made this amazing resource available to a large permanent community of Assyriological scholars. Through membership in the Center for Research Libraries Speer has gained full access to, among other things, the largest collection of foreign dissertations in the world. A 1975 Rockefeller Brothers Fund grant, which included establishment of the Committee for Theological Library De-

velopment, initiated a series of discussions and studies on better cooperation among major theological libraries. And in 1976 Speer began participating in the Ohio College Library Center, a shared cataloguing and card production system.

To see the past in such condensed fashion, to consider current commitments—actually made over a period of years—leaves me breathless, awed. These emotions appear an inevitable, even inviting, part of life in Speer Library, a life shared both by the immediate members of the Seminary community

and by friends in distant parishes and parts of the academic world.

If you wish to contribute special individual volumes or a collection of theological works or other items or books of particular interest, please write to Dr. L. Charles Willard, Speer Library, Princeton Theological Seminary, Princeton, New Jersey 08540, to discuss the matter with him. If you wish to support the work of Speer Library with a gift, please be in touch with Dr. William H. Felmeth, Vice-President, Princeton Theological Seminary.





Mr. Watkins (right) after preaching during the 1977 Black History Week.

## Orderly! by Joseph P. Watkins\*

\*Joseph P. Watkins is a 1975 graduate of the University of Pennsylvania, where he majored in history and continued the brilliant academic and athletic career of his preparatory school days in the Middlesex School in Concord, Massachusetts. In addition to serving on the yearbook staff and the editorial staff of the Daily Pennsylvanian, he won his varsity letter in track, was named to the Dean's List and inducted into the Senior Honor Society, was active in the Campus Crusade for Christ and the Penn Players, and was a resident advisor. This year he will work in an administrative office at Princeton University. He is a Middler Master of Divinity student at Princeton Seminary.

My experience at the Merwick Unit of The Medical Center of Princeton was perhaps atypical of those of most seminarians working in hospitals. Instead of the usual student chaplaincy or pastoral counseling work, I had the distinction of serving—ministering, if you will—as an orderly. Let me assure you that the two cannot be confused!

Although the orderly's duties seem at times ambiguous, they are, basically:

- (1) Patient care—taking temperatures, pulse rates, respirations and weights; washing, dressing and generally assisting the patient;
- (2) Making beds and tidying rooms;
- (3) Picking up and transporting linens, clean or dirty;
- (4) Lifting patients into and from wheelchairs, ambulances and beds;
- (5) Assisting the nursing staff as necessary;
- (6) Keeping the utility room in order;
- (7) Checking the oxygen tanks.

These duties seem plain and simple, but one must bear in mind that they carry no clear time delineation; so they occasionally overlap, making things a bit hectic.

Then, too, different patients need different care. Merwick deals exclusively with extended care, rehabilitation and geriatrics. Some patients are more dependent than others; some are combative; some, completely helpless. The or-

derly must be sensitive to the particular needs of each, as they change from day to day—even from hour to hour.

Even before working directly with them, the orderly must overcome several obstacles. For most non-medically oriented people, like me, the hospital is not an easy place to adjust to. The less than antiseptic odors, the sheets stained with blood—and other substances, the pleading stare of the helpless aged, the hopeless mood of the terminally ill: All force the sudden realization that hospitals really are for sick people. During the propaedeutic stage of my Merwick tenure I did not fare well; on the second day I had to be sent home after twice becoming violently ill. Not until one has conquered this distaste can one minister effectively to those who need help.

What would have happened if Christ had been disturbed by Bartimaeus' blindness? What if the woman with the issue of blood had so disgusted Him that He could not let her touch Him? What if He had run in fright from the demoniac? He would have failed in his ministry.

In endeavoring to become more Christ-like I *had* to overcome this obstacle. As usual, God was good; through prayer I became increasingly less disturbed by hospital sights, smells and sounds.

Unlike most of the other orderlies with whom I served, I found myself in an unusual position. For the first time in many years, my previous education made no difference, since none of it was in medicine. Suddenly, I was powerless; I told no one what to do, had charge of nobody; instead it was my place to take orders from and answer to just about everybody. I did not at first see the great beauty in this: I was forced to learn humility, in all honesty, not previously one of my attributes. My pride has always been a great disability. Thus the humility of my position was particularly significant in helping me grow as a Christian; for this I thank God.

Certainly an appealing aspect of the work was contact with people—the human interaction with both fellow employees and patients. For a hospital to function efficiently there must be coordinated effort. This I found to be the case at Merwick: The staff interacted and coacted.

This working with others has always been part of my personality; even before I was a Christian, I had a genuine love for people. Now, with Christ in my life, it seemed that the Holy Spirit had intensified that love a thousand-fold. The selfish and imperfect human love was perfected, new, God given—the same sort which Christ demonstrated by giving His life on the Cross, that you and I might have eternal life.

With this love, ministry to the Merwick

patients became both rewarding and fulfilling, because there is something intrinsically beautiful in serving God by serving others. As an orderly I could put my faith into action by demonstrating love.

Thank God for the experience! I witnessed triumphs and defeats, countless struggles for life and the miracle of healing. But most important through it all I could perceive the powerful, ever-present hand of God at work. And truly I can say that He is wonderful.

## 11.1 Percent and a Gift

11.1 percent on her gift is the rate of return one of our annuity holders receives from Princeton Theological Seminary! That is a very helpful kind of income to have coming in regularly for a lifetime. In this instance an older woman, a member of a Presbyterian Church in northern New Jersey, expressed interest earlier this year in helping the Seminary while securing income for her own needs. Working with her attorney and Dr. Felmeth, the Vice-President of the Seminary, she was able to get rid of some stocks which were not paying good dividends and to replace them with the annuity.

The rate of payment of the annuity depends on the age of the individual and runs from 6 percent at age 62 to 12 percent for a 90-year old person. The frequency of payment is determined at the time the agreement is drawn up. Incidentally, the minimum age for the purchase of a Seminary annuity is 50 and the minimum amount is a thousand dollars.

There are several advantages to the purchase of an annuity from the Seminary. In the example cited here more than half the cost of the annuity is allowed by the Internal Revenue Service as a charitable deduction because ultimately the annuity will be used as a gift for the work of the Seminary. Further, 70 percent of the yearly income from the annuity is excludable from the annual income tax because it derives from such a gift.

Best of all, the donor who has purchased this annuity has been able to direct that when it reverts to the Seminary, after providing her with income throughout her life, it is to be used to establish a Scholarship Endowment Fund to be named, as she has designated, in remembrance of her husband and herself. This privilege is available when the amount of the annuity is \$2500 or more. It brings great pleasure to the heart to think of generation after generation of students being helped in their attendance at the Seminary by such a personal gift.



As arrangements were made for this gift through the purchase of the annuity from Princeton Seminary, the donor wrote a happy note to Dr. Felmeth which included these words, "I'm grateful to my attorney for encouraging me to raise the amount. I had no idea that I could give as much as I did. And I thank you for reminding me of the opportunity. It *does* give me deep satisfaction to know I can help some young people prepare for Christian ministry."

Have you thought about such a gift, an annuity which helps you and helps the young people at the Seminary too? You may want to be in touch with Dr. Felmeth now to find out more information for your situation. His address is Princeton Theological Seminary, Princeton, New Jersey 08540, and he will be glad to respond to you.

**New Faces**

President McCord has made known the appointments of two new faculty members and a librarian for the 1977-78 academic year.

Lois G. Livezey has been made an instructor in Christian Social Ethics, James T. Butler will be an instructor in Old Testament, and John W. Dickason has been named a cataloguer and administrative assistant for the Board of Microtext of the American Theological Library Association.

Mrs. Livezey, a cum laude graduate of Smith College, where she majored in Government, holds a master's degree in Religion from Columbia University and a master's degree in Christian Theology from the University of Chicago, where she is completing her doctoral dissertation. She has taught at the Universities of Chicago and Miami (Ohio), Lawrence University (Wisconsin), Garrett-Evangelical Theological Seminary, McCormick Theological Seminary and Barat College. She is married to Lowell Livezey, Executive Vice-President of the World Without War Council.

Mr. Butler returns to the Princeton Seminary campus, where he received his divinity degree in 1973. A graduate, magna cum laude, of Wake Forest University, he is working on his doctoral degree at the Seminary. He is an ordained minister of the Southern Baptist Convention. His wife is the former Betty C. Bogardus, a teacher.

Mr. Dickason, who took his bachelor's degree in religious education at Canadian Bible College, is a graduate also of Gordon-Conwell Theological Seminary and earned his Master of Theology de-

gree at Princeton Seminary. He began his library studies at San Jose State University and expects to receive his master's degree in library science from Rutgers University in June.

All of the new members of the Seminary family will reside in Princeton.

**Gifts Received**

Since May 25 Princeton Seminary has received gifts—

**HONORING:**

...the Ordination of John S. McAnlis, Class of 1976, from his church, for the Scholarship Fund

...Professor and Mrs Sherley W. Morgan, for the Center of Continuing Education

...the Reverend Alexander T. Coyle, Class of 1930, Pastor Emeritus of the First Presbyterian Church of Troy, Ohio, for the Scholarship Fund

...Dr. Duncan K. MacPherson, Class of 1936, retiring pastor of the Presbyterian Church and Congregation of Mechanicsburg, Pennsylvania, as a scholarship

...the Reverend Howard Earle Friend, Class of 1965, for the Scholarship Fund

**IN MEMORY OF:**

...Jean James, to the Education Fund

...Tom Brian, for the Scholarship Endowment Fund named for him; and gifts for the purchase of a tree to be planted on campus

...the Reverend George M. More, Class of 1964, to the Center of Continuing Education

...Steven Enright to the Education Fund

...Opal E. Gray, to the Education Fund

...Mrs. Ida Hoerler, to the Education Fund

...the Reverend Joseph Marta, from the First Presbyterian Church of Clifton, New Jersey, for the Scholarship Fund

...Carrie Hardt Waite, wife of the late Reverend Raymond J. Waite, to the Education Fund

...the Reverend Robert A. N. Wilson, Class of 1926

**FROM THE WILL OF:**

Charles Kuhar, for publishing *The Spire*

The Seminary gratefully acknowledges these tributes and remembrances, which will be devoted to carrying on its work in the Church of Jesus Christ.

**Sharing Interests**

If you enjoy reading *The Spire* half as much as we enjoy sharing our lives and interests with you, quite probably your friends would like to receive it, as well. Let us know who and where they are, so that they, too, may learn something of the men and women who are Princeton Seminary.

Editor, *The Spire*  
Princeton Theological Seminary  
Princeton, New Jersey 08540

Please send *The Spire*, free of charge, to:

Name: \_\_\_\_\_

Number and Street: \_\_\_\_\_

City: \_\_\_\_\_ State: \_\_\_\_\_ Zip: \_\_\_\_\_

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**Another reader writes from Puerto Rico**

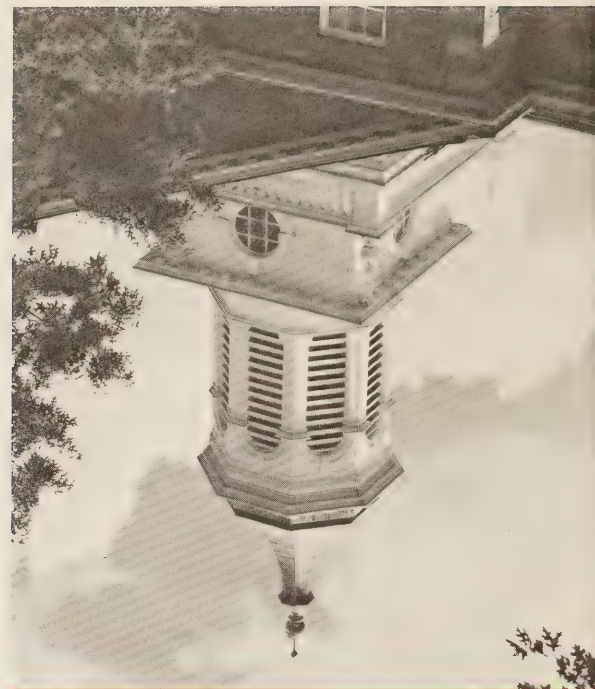
Dear Dr. Felmeth:

Thank you for your letter of December 30, 1976. It is indeed our privilege and blessing to be able to cooperate even if it is in small part, to help those who have embraced our Lord's ministry.

I'm glad to furnish you with some personal information. My husband and I attend the United Presbyterian Church at Hato Rey, which was organized by my father the late Reverend Luis Maldonado Soltero. My husband has a gas station business and I work for the University of Puerto Rico School of Medicine as a research medical technologist. We have a son now going to school in Miami, Florida, and a daughter currently enrolled as a music major at Southwest Baptist College in Missouri.

The Presbyterian Church in Puerto Rico will be celebrating this year their 75th anniversary. The Synod of Puerto Rico is planning a very interesting program for this occasion with the establishment of a new mission as its highlight. As you probably know because of our Spanish heritage, Puerto Rico is mainly Catholic. Nonetheless the Evangelical Churches are well respected and through the years have been able to make their





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# THE SPIRE

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 Princeton, N.J.  
 Permit No. 190

opinions heard.

With best regards, I am

Sincerely yours,

Mr. and Mrs. Carlos Quinones



Gail Susan Anderson Ricciuti

## Youngest Vice-Moderator?

The Vice-Moderator of the 1977 General Assembly of the United Presbyterian Church, U.S.A., is the Reverend Gail S. Anderson Ricciuti (Class of 1973)—the first woman minister to be so named.

Mrs. Ricciuti co-pastors the First Presbyterian Church of Byron, New York, with her husband, Anthony (Class of 1971). The couple preach on alternate Sundays and frequently officiate together at weddings or share counseling duties.

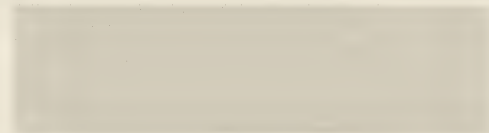
Quite possibly the youngest Vice-Moderator ever appointed—she is only 28—she looks forward to visiting many congregations during the coming year. "Many of these churches will never have

heard a woman minister before," she said. "I look forward to the opportunity."



## Continuing Education Fund Climbs

As we go to press, the Continuing Education Fund stands at \$589,066. Have you made your contribution yet to this vital work of Princeton Seminary in the Church of Jesus Christ?



## A Fifth Sunday Special Gift

Here is an interesting suggestion and a welcome comment from one who has begun recently to support the Seminary: "It is indeed a pleasure for me to send along another check for use in the Scho-

larship program at Princeton Seminary. My wife and I have been blessed with good health and jobs and want to give both to our local church and beyond. Therefore in most months with 5 Sundays we will be sending such a check. The caliber of Princeton student is getting better and better from what we have seen."

How grateful we are for these kind words and this generous support through a fifth Sunday special gift!



## Faculty Note

Dr. Arlo D. Duba, Director of Admissions and of the Chapel Program, left campus September 27 for a lecture tour of Southeast Asia. He will visit the campuses of Tainan Theological College in Taiwan; the Sekolah Tinggi Theologia GPM in Ambon, Indonesia; Jakarta Theological Seminary, also in Indonesia; and Union Biblical Seminary, Yavatamal, India. On October 23 he will preach in the Syrian Orthodox Church of Madras, India, where Seminary graduate Fr. T.C. Mathai is pastor.











# EMPTYING AND FILLING\*

Text: "I know both how to be abased, and I know how to abound..." Philippians 4:12

by James I. McCord

**L**ife is filled with ups and downs, with our being emptied and filled again, with our being raised up and brought low. St. Paul wrote to the Philippians that he knew "both how to be abased and . . . how to abound." It is a common experience at every level of human existence.

On the psychological plane things never remain on an even keel. We suffer blows to our egos, wounded feelings, hurts and traumas, that empty us. And we have to be built up again, filled, regain confidence and composure, in order to go on with the affairs of life.

And at the spiritual level it is the same. There is a similar pattern. Faith at times is at full tide, God is near and affirming, and we can say with St. John of the Cross: "Forth unobserved I went, my house being now at rest." But faith is like a sieve; it is a leaky vessel. We lose its content, our relationship with Jesus Christ. Faith seems to drip away, and we become empty. We discover that we never have him, but we must go back to him again and again to be filled.

We can understand and make our own St. Paul's autobiographical statement: "Everywhere and in all things I am instructed both to be full and to be hungry, both to abound and suffer need."

But there is still a further dimension to this paradox, and it has to do with our life-style as Christians. Being a Christian presumably means taking Christ seriously, following him and patterning our lives after him. In the Philippian letter is also found the classic description of Christ's style of life. Listen to the way J. B. Phillips puts it: "Let Christ himself be your example as to what your attitudes should be. For he, who had always been God by nature, did not cling to his prerogatives as God's Equal, but stripped himself of all privilege by consenting to be a slave by nature and being born a mortal man. And, having become man, he humbled himself by living a life of utter obedience, even to the extent of dying, and the death he died was the death of a common criminal."

This is the messianic life-style—he emptied himself, and then he humbled himself. And this is the way we are called to walk if we would follow after him.

What impresses me, first of all, is how foreign the Christian life is to what Russell Baker calls the "feel good movement." Its exponents are all around us, hawking their psychological nostrums and attempting to transform the Christian faith into the pursuit of happiness. Bookstores today are filled with pop volumes promising to iron out our psychological wrinkles and to relieve us of all tension and guilt. Comfort, of course, is the principal contribution our generation has made to society, and not great art, or great literature, or great music. But Baker's description takes us beyond the limits of comfort. "The country," he writes, "is swarming with swamis from Asia, quacks from California, and evangelists of sexual joy, narcotic paradise, communal contentment and dining ecstasy." This has nothing to do with the Gospel enacted into history in Christ and which we

are called to herald—and to live—today.

Again, the pattern of Christ's life stands in judgment against all forms of professionalism in the ministry. His way was that of a servant. He identified himself with humanity, not at the highest, the level of privilege and power, but at the lowest, where men and women were despised and rejected, exploited and oppressed. I hope we shall all be professionals in the best meaning of the term, in the sense of being fully prepared to expound the Word of God and of having the highest standards of responsibility and performance, but this has nothing to do with the form of professionalism that is cold and calculating, opportunistic and arrogant. As followers of Christ we are called to solidarity with all those in need. Our ministry is to the broken, the captives, and the blind. In the New Testament Gospels they are called "the poor." As Professor Moltmann has written, "The poor are all who have to exist physically and spiritually on the fringe of death, who have nothing to live for and to whom life has nothing to offer."

Finally, Christ's style of life is the opposite of today's romantic quest for fulfillment. "Free to be me" is the way it is sung. Romanticism is always a little sad and wistful. It is a desire to return to childhood, to escape responsibility and maturity, to substitute feeling for rationality. It reflects a world view in which the individual is obsessed with his or her own desires, and that defines the highest good as being fulfilled. It is the adult still yearning for mother and father to provide the ultimate answers of life.

There is fulfillment in the Christian faith and in the Christian ministry, but it is a fulfillment that comes through service and that involves our being emptied in order to be filled with Christ and to exercise our ministry in the power of the Spirit.

Abasement is not the final word for St. Paul. He immediately added, "I can do all things through Christ who strengtheneth me." And this is the ultimate assurance you will have as you enter the ministry in the service of him who has been given "a Name which is above every name," and whose Name you bear.

Dr. James I. McCord



\*Farewell Remarks to the 1977 Graduating Class by the President of the Seminary





# The Greatest of These... ■ by Joseph P. Ravenell (76B, 77M)

*Chaplain of The Trenton State Prison*

Prisoners, administrators, writers, reformers—all agree that the prison system has not worked, is not working and never will work. Libraries are flooded with rhetoric from many perspectives reminding us of this tragic dilemma. Unfortunately, only a very small portion of this material offers solutions or alternatives. We have come to a point of hopelessness. We have searched endlessly for programs and solutions, without avail. Hopelessness now dominates even those assigned the tasks of rehabilitation and crime deterrence. This is a very dangerous sign. Hopelessness can lead only to solutions which will further dehumanize the system and, eventually, lead to chaos.

Imprisonment as a corrective measure has survived for hundreds of years, but the results are disheartening. In the past two decades the crime and recidivism rates have risen unbelievably. In the past five years the greatest number of offenses committed have been against persons, rather than property. Societal reaction has resulted in acceptance of the restoration of the death penalty by the United States Supreme Court, resuming a punishment which has historically failed as a deterrent to crime. In so doing, we are saying that it is impossible to deter crime or to rehabilitate those with criminal records.

Where, then, is our hope? What can we say to this despair? We must begin by acknowledging that "With men it is impossible, but not with God; for all things are possible with God" (Mark 10:27). We

must examine whether there be any Godliness in present approaches.

Before we join the circle of the hopeless we should perhaps ask ourselves, are there any *untried* methods or solutions? What have we not tried in prisons? In a desperate letter pleading to the clergy in the State of New Jersey to become involved, a senior prisoner writes: "Within the prison many avenues have been explored in past years. A relaxed atmosphere was tried and it failed; then a rigid atmosphere was tried and it failed also. However, we have one untried atmosphere that we can try. We can try a spiritual atmosphere. This will work if it reaches the whole man."

After more than 20 years' imprisonment this man still believes that the involvement of church leaders can produce a different prison. He has sensed that the Church possesses a power to which no other institution can lay claim. It is this belief in God and His people which gives me hope for a better criminal justice system in the future.

As Chaplain of one of the toughest prisons in the country I am not afraid of the challenge. My first few months as Chaplain were characterized by depression and disappointment: depression because other human beings were being oppressed; disappointment because of minimal community involvement, particularly the Church. The few concerned people were small groups with very limited resources. For the moment I felt like a soldier commanded by the General

of the Army to fight a battle requiring the efforts of a regiment. The community of faith which had nourished and prepared me for battle had apparently deserted just as I approached the front line.

The first few people I interviewed as Chaplain shared problems which could be handled only by people in their home communities—homeless children without a mother, a destitute prisoner who had finished his sentence but had no place to go and no one to whom he could turn.

It is distressing to watch a man leave prison with no means of survival. Unless someone in the community comes to his aid he will commit another crime. If only I knew some community person who could lend a helping hand!

From this desperation and pain I began to cry out for help. The plea went out by way of a letter from a prisoner who felt strongly that the ultimate solution rested with the Church. Letters were sent to pastors across the state, with hopes of establishing local contacts. The many positive responses revealed that the non-involvement of many churches was caused not by lack of concern but rather by lack of knowledge. Sensing this, I felt it part of the chaplain's prophetic duty to inform the community of the problems which confront both prisoners and prison administrators.

On March 9, 1977, 200 clergy from across New Jersey entered Trenton State Prison. The event was labelled "A Day of Awareness." The pastors were joined by



New Jersey State Chaplains, prisoners, top correctional administrators and concerned lay people. All major denominations were represented, and the ecumenical balance was very impressive. The coming together of 200 people for the purpose of gaining insight into prison life was indeed a mile-stone in the life of the Church. The willingness of prison administrators to enter into dialogue with prisoners and community leaders presages a new era in the history of correction. The lack of communication among the community, the prisoners and the prison officials lies at the heart of the difficulty in finding workable solutions.

Society knows very little about what actually happens to the person in prison, and employees of the correctional system have as little knowledge of what happens to the prisoner released into society. Prison employees can tell you what to expect from the committed offender *in prison*, but can anyone in the community tell us what to expect from that person after release? Correctional employees need to know what the community expects of them, and what they can expect from the community. The prisoner wants answers from both the employee and the community. Apathy is something we can no longer afford. The time has come when all three must seek, together, a workable solution.

Concerning prison life, I sincerely join Hosea in saying: "My people are destroyed for lack of knowledge" (4:6). Our fears and presuppositions have rendered us unable even to attempt to understand those who commit crimes.

From the moment of arrest the criminal is labelled and thrown into a general category, is sentenced and carried away to prison without any attempt to understand the motivation behind the criminal act. The sentence completed, the convict returns to a community which cannot relate to him or her because it has no understanding of the effects of that imprisonment. This knowledge can come only from those who have experienced it. This lack of knowledge has destroyed both rehabilitative and ex-offender programs. Basic education, awareness of prisoners and prison life, is where we must begin.

How can we learn about the people and the place so isolated from the rest of society? Where do I begin? What approach should I use? For the Church the appropriate place to begin is with the Chaplain. In the past the Church has not taken advantage of nor properly supported the Chaplain's office; I am not sure why. As prisoners and patients are viewed as non-humans, so is the Chaplaincy regarded as a non-church-related function. Traditionally (and still in the minds of many) a Chaplain is a reject who has struck out in the parish. The Chaplain is not accepted as a full mem-

ber of the Pastoral Brotherhood. You might rethink your position on this item; times have changed.

As the official Church representative within the institution the Chaplain is responsible to the community of faith. The local pastors and congregations need not remain ignorant. The March 9 "Day of Awareness" was an attempt to begin this educational process.

The local pastors are the key to the future level of community involvement. No other person has the same access to, speaks to, as many people as the local pastor. As the Chaplain has a prophetic duty to inform pastors, so the pastor has the responsibility of making the congregation aware of their obligations as committed Christians. At some point the church's role in the criminal justice process must be addressed from the pulpit. Many lay persons have shared with me their longing to hear a sermon preached on prisons.

Scholars and theologians whose materials are responsible for shaping preachers might give some attention specifically to prison ministry. Just weeks ago I was asked: "How do you develop a true Christian ideology in a prison setting?" I ask your help in answering this difficult question.

My immediate goal is to establish a network of clergy throughout New Jersey. This will give me personal contact in every local community. With this established, I can ask the local clergy to assist when there is a family- or community-related problem. Families of prisoners must become a concern of the Church. The local congregation has the resources needed to help both prisoners and their families. By having personal relationships with local pastors I can inform each pastor when a man from his town arrives at the prison and also when he is coming back into the community. The most important element in rehabilitation is genuine human relationship. Programming without self-giving is, in most cases, unfruitful.

Although it is most difficult to heed the command of Jesus which obligates us to love those who hate us and bless those who have hurt us, this command calls us with new urgency. Our response will make the difference. We can no longer evade the prison issue.

What I have said does not discount or overlook the painful efforts of communities which have been and are now involved. This is rather a plea to those not involved and an encouragement to those who are.

We have spent billions of dollars in the prison system but little real human effort. We must seek involvement on three levels.

The first is prevention. Only as we have the courage to seek out and to acknowledge the real causes of crime can we

reduce its high rate.

Secondly, we must express concern during the period of incarceration. This concern must include the families of those imprisoned. In ministering to the families we have a direct avenue into the environment which may have produced the criminal behavior.

Lastly, the community must realize that after the sentence has been served, the prisoner will return to society. There must be a concern and care for his welfare. Without positive acceptance and means for survival available to him, one cannot expect him to be a normal citizen.

Equally important is our obligation to minister to victims of crime. Very little has been done to compensate or even to understand them. An intense effort to become better informed concerning courts and criminal justice is needed. Visits to court rooms, victims, prisons, families of prisoners and families of victims will give us new insight into the monstrous problem before us.

## A Common Confession for Christians?

*New Jersey Protestants, Catholics confer*



A strong move toward ecumenical collaboration in this state and, eventually, this nation brought 45 representatives of New Jersey Protestantism and Roman Catholicism together November 10-11 in a consultation seminar held at Princeton Seminary's Center of Continuing Education. Participants were members of the New Jersey Council of Churches, the Archdiocese of Newark and the Dioceses of Trenton and Paterson.

The Seminary, long a leader in the world-wide search for unity among Christians, provided an appropriate place for



their deliberations. From the missionaries who comprised more than half of earlier graduating classes, through its ecumenically minded presidents to its present acceptance as an approved study center for Roman Catholic priests and nuns, the Presbyterian-founded institution has held itself an instrument of conciliation among the three great branches of Christianity.

The mood of the meetings was perhaps best expressed in the words of Seminary President James I. McCord, speaking at a dinner which punctuated the first day's discussions: "Can we in common confess Christ before the world?"

Tracing the history of the movement he reminded listeners of the efforts of his predecessors, J. Ross Stevenson and John A. Mackay, toward the present goal, attempts which World War II for a time negated. Since then the movement has been less perceptible to the lay person, but the dream has never died. It produced this year the first Bible since the Reformation which can be shared by all Roman and Eastern Orthodox Catholics and by Protestants, a work produced under the aegis of the Revised Standard Bible Committee, headed by Princeton Seminary Professor Bruce M. Metzger.

"Confessing Christ today," Dr. McCord stated, "is not a matter of doctrine, morals or ideology. It is our relationship to a living Person, the living Christ."

Commenting that there are two major problems confronting ecumenists, he continued, "We must face how we confess and what Christ we confess. Creeds should be concrete, derived from specific circumstances for particular people."

"There are many answers to 'Who is Christ?'" he stated. "Presbyterians call Him 'The Reconciler'; South Americans, 'The Liberator.'"

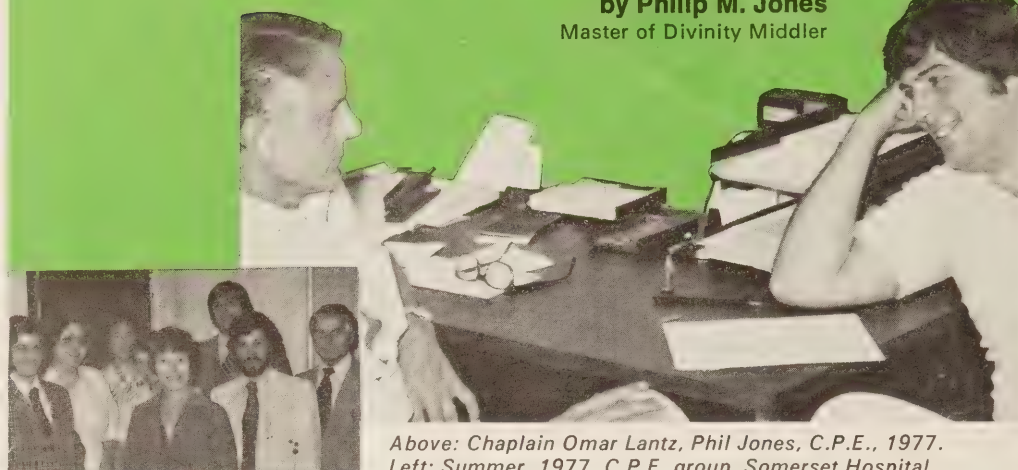
The second great problem, he feels, is conciliarity. "We have attempted too many shortcuts to ecumenism in the past," he said.

Pointing out the problems of those of confessional faiths who have, since the Amsterdam Assembly of 1948, sought to bring the Church together, Dr. McCord stated that the Holy Spirit and the catholicity of the Church were made clear in Uppsala at the 1968 meeting of the World Council of Churches. Vatican II and the Decree on Ecumenism worked powerfully throughout Christianity, both to inform the laity and to urge religious leaders to even greater effort in finding paths to reconciliation. Since 1961 the Eastern Orthodox tradition and its contributions to the Church have been recognized as reality, he said.

"We must remember that our confessions include our histories. Of great significance over the past 150 years has been this conciliar Christianity, which has brought us from isolation to discussion, encouraged forums, offered opportunities

# Life and Death and C. P. E.

by Philip M. Jones  
Master of Divinity Middler



Above: Chaplain Omar Lantz, Phil Jones, C.P.E., 1977.  
Left: Summer, 1977, C.P.E. group. Somerset Hospital.

It seems a long time ago that I walked the corridors of Somerset Hospital. My mind is no longer there, but is instead engaged in Biblical theology and Hebrew verbs and the transformational nature of the sermon. Enthralled in personal as well as academic endeavors, I wonder now just what I did experience during the course of last summer's Clinical Pastoral Education. I am so tangled in the web of things-to-do that it takes a deliberate effort to reflect on this faith-shaking, growth-producing encounter with real people in real need.

I was accepted into the C.P.E. program at Somerset last spring after an interview with the Chaplain, the Reverend Omar S. Lantz (60B). I decided on Somerset Hospital because I liked Omar's philosophy of operation: No matter where the patient was transferred in the hospital (or how many times he or she returned that summer), the student chaplain who had been working with the person stayed with him or her. Each student assignment carried the hope of a more complete and consistent ministry to the patient's whole family.

Omar believes also in giving the students real responsibility: We handled some very difficult cases, as well as being "special duty chaplain" every sixth day—all referrals, as well as all critical Emergency Room admissions, for the days we were on duty.

We were expected to be at the hospital from 8 A.M. to 4 P.M., Monday through Thursday. Two papers per week were required: one, an evaluation of the relationship between myself as a pastor and a patient; the other, a "free" paper that could take any direction I felt compelled to go. A theological position was to be reflected upon. We were to hand in two further papers which specifically dealt with a theological problem brought to the surface by these experiences, and there were also books and pamphlets to be read.

Somerset is a 300-bed general hospital which used student chaplains for the first time this summer. The nursing staff has long been recognized for its fine patient care. When we first arrived, there were some interpersonal conflicts to work out, as we began visiting *their* patients. Be-

to share and find a mutual understanding of our basic and 'school' differences. The World Council of Churches has permitted us to make our common witness. Will it perhaps be possible in this generation to convene a genuinely ecumenical Council?

"Real ecumenism begins at home," he reminded the group, "and only when it characterizes our own faith and our own ministry can we promote its world-wide acceptance."

Dr. McCord concluded his remarks by affirming Princeton Seminary's desire to continue to further the reconciliation of the three great branches of Christianity.





fore long, however, we were part of the hospital team and getting an increasing number of referrals from the various departments and floors. Medical professionals are a unique group, and working intimately with them was a rewarding experience.

The dynamics of the community the hospital serves made my job more than adventurous. The people of Somerset County, New Jersey, range from very rich to poor, corporate executives to factory workers. The most interesting of the latter came from a well known asbestos factory where, over the years, they had developed asbestosis, a cancer of the lung which can be triggered by a single strand of asbestos.

An important dynamic of any C.P.E. experience is the group with whom the student works. It is made up of students of various backgrounds and faiths, and the group is expected to share cases, feelings and ideas which daily experiences evoke. At Somerset Hospital the student chaplains met with Omar as a group for at least five hours a week, and oftentimes more. Sometimes he would lecture on a specific aspect of patient care or theory. There were six students in my group, three women and three men. Gary, a senior at Princeton Seminary, is a Presbyterian from Virginia. Bob is also Presbyterian and a senior at Princeton Seminary, but hails from Georgia. Connie is Eastern Orthodox from Canada studying at St. Vladimir's Seminary in New York City. Lin, a student at New Brunswick Seminary, is seeking ordination in the Reformed Church of America. Jean is a Catholic studying at Drew Seminary. Both Lin and Jean are from New Jersey.

With such a wide variety of faiths and cultures our discussions became a bit heated from time to time! The variety of theological perspectives had a very definite effect on my own beliefs; I was forced, for instance, to look at my own idea of death and the meaning of a funeral.

The summer of 1977 was a bad time for the staff of Somerset Hospital, for it handled more crises than were expected. Three young men died of terminal illness and there were several freak tragedies in the community. The severe heat brought many people to the cardiac unit; some never made it beyond the emergency room.

I spent much of my time with dying patients, heart cases or the terminally ill. I had two death bed experiences and "sweated-out" some long nights with families waiting to see if Daddy or Grandma was going to make it through the night. Of course, these were recorded on patient note cards to be filed away upon discharge. These experiences and the required papers together forced me not only to evaluate my work, but also to struggle theologically with what was

going on.

My faith was sometimes shaken or challenged by patients desperate for a reason for their misery. I was impressed with the number of dying people who found relief in the Gospel message. It's so easy to nod a head as we listen to a moving sermon or read an interesting biography about great faith and the Gospel message. It's a whole new story when the doctor has just told you that you are dying of cancer and there is no hope for a way out. For a person to enter the last months of life confident that death is only the beginning of new life says a great deal to me about the power of the Gospel message. My summer experience was rich with people who shared such faith with me.

There were amputees, four suicide attempts and several children who were victims of summer "fun." Each day after lunch I visited an eleven year old who had broken his leg skateboarding, and we played all kinds of board games. Some of my visits consisted of chit-chat; some were intense, emotion-filled encounters with people agonizing over their pain and miserable condition.

One person who touched the deepest roots of my faith was the young man entering the last days of his life. For eighteen years he had waited for this terrible time; his illness had been diagnosed when he was five. He knew he was dying, could feel his body getting weaker. Doctors and nurses no longer visited him and he wondered why they didn't move him up to the Special Care Unit.

He had been to church only a few times in his life but was now willing to try anything to save his life. Priests, faith healers, rabbis, chaplains and friends he knew to have faith of some kind were summoned to his bedside, but he found no peace. He became hysterical and New Testament stories of miracles did not quiet him. Soon he was awake all night and not eating. Visions of demons haunted him.

Less than 48 hours before he died I was moved to read him the Easter story. Immediately there was a visible behavior difference. He was listening. He had hoped for a miracle, but he found peace in *this* story. As I read more of the promise of everlasting life, he became more at ease, even began eating again. The young man died quietly in his sleep.

Such is the total C.P.E. experience, one which does not stop there but continues even now, as I try to sort out psychologically and theologically what happened.

As I write, I remember that there is a Hebrew grammar quiz coming up and that I'm getting behind in my Church and Society reading. I am dealing with different issues now. But I cannot, will not ever, forget these experiences and the issues which came out of them.

I saw life and I saw death, visited the morgue and nursery. There were times I laughed and times I cried, times when I felt very close to understanding God and times nothing made sense at all.

But that's life—and death—and C.P.E.



*The annual visit of the Bloodmobile, together with Seminars' contributions at the Medical Center at Princeton, brought our blood donations for the year comfortably over our quota. PTS personnel can receive free blood almost anywhere in the United States as a result of this program.*



*Teaching Church pastors gather frequently on campus to discuss methods of improving this vital training of pastors-to-be.*

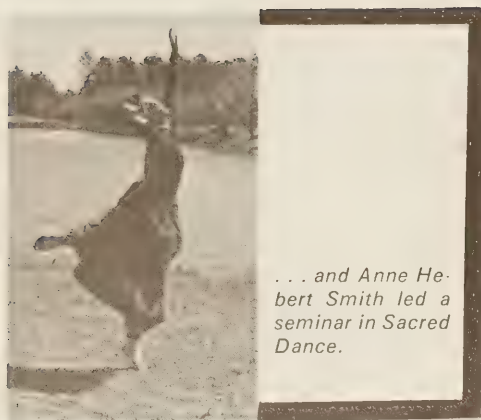


*Student Relations Director David L. Crawford directs a series of Senior Seminars each year, to acquaint prospective students with the campus and the programs of instruction.*

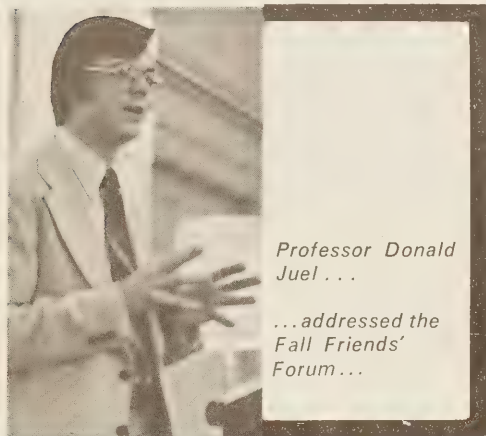
*Sandra (center) and Norman (right) Dietz conducted a worship in Sacred Drama . . .*







... and Anne Herbert Smith led a seminar in Sacred Dance.



Professor Donald Juel ...

...addressed the Fall Friends' Forum...

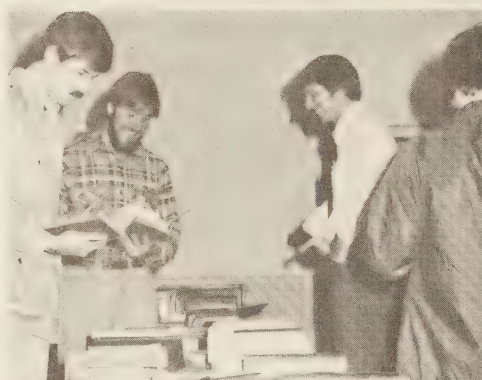


... some of the attenders shown here "signing in" ...

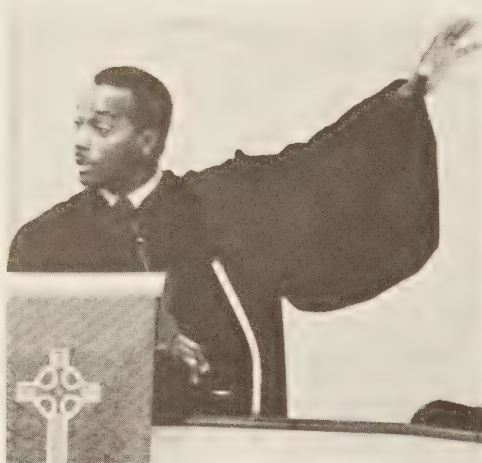
... and here at the informal reception which preceded the day's activities.



Here's the annual picture of the annual All-Campus Picnic!



The Fall Book Sale netted the Stewardship Committee \$393.93, which was donated to a Third-World seminary library.

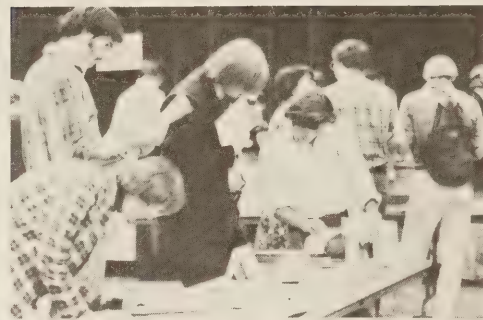


The Reverend Benny Goodwin and his wife visited campus to talk about the plight of Haitians in the Church.



Anita Hendrix and Mike Rusnock of the Reigner Library Reading Room staff examine some of the audio-visual equipment ...

... in preparation for a Christian Education workshop.



#### DOUBLE YOUR MONEY

The enclosed envelope offers a good opportunity for you to receive help in making excellent investments which will provide income for you. It will also give you an opportunity to invest in the lives of men and women who are preparing now for Christian service.



## Double First for Western New York

"The Presbyterian SPIRIT," the news letter of the Presbytery of Western New York, featured three recent PTS graduates on its October 1977 first page. Two of them, the Reverends Elizabeth Beckenhusen (76B) and Alison Halsey (77B) are the first women ministers in the Presbytery.

Ms. Beckenhusen is Associate Pastor at Amherst Community Church, Snyder. Ms. Halsey is the new Assistant Pastor at Westminster Church, Buffalo. She is married to the Reverend William Hathaway (77B), Assistant Pastor at Central Church, Buffalo. The "SPIRIT" points out that the fact that husband and wife are both ordained ministers is another presbytery first.

#### "His grace led us here."

Alison and William were interviewed in some depth for the Buffalo *Courier-Ex-*





press and featured in the October 16 issue. The conclusion? "Rev. (sic) Alison Halsey and her husband, Rev. (sic) William Hathaway, are both . . . solid, serious young Christians, whose mission in Buffalo can only benefit the city and themselves . . . After sharing matters of marriage and faith with the young couple . . . one can say they have found peace and happiness as Christians, as mates and in their respective ministries."

Ms. Halsey brings her elementary school teacher's education at Glassboro State College, New Jersey, and her PTS training to bear on her special area at Westminster, working with youth and young adult groups. At her Sunday morning junior high meetings and young people's Thursday dinners and activities: "We play some games, study some Scriptural things and deal in values clarification."

"I'd say my mission here is to equip young people to own their faith, to have it be strong in Christ crucified—which is basic . . . I want to teach young people—and to learn myself—how to use that faith where people are."

Brought up in the Presbyterian Church at Basking Ridge, New Jersey, she was ordained there October 9. It is the congregation which Vice-President William H. Felmeth served before coming back to Princeton Seminary as an administrator, which makes her entry into the ministry a particularly happy occasion for him.

Bill Hathaway, a native of Palatine, Illinois, majored in anthropology and the social sciences at the University of Illinois. Since his high school years he had leaned toward the mission of the Church and tried for a Rockefeller Scholarship toward a trial seminary year. "I didn't get the money," he reports, "but in preparing my material and being interviewed, I found out a bit about where I stood in my faith and what I wanted to do with it."

"The Presbyterian tradition gears its ministry to the whole person . . . We may need a kick toward a more personal and emotional religion, but we must have a political and social thrust out in the world also."

Mr. Hathaway, who has worked with Young Life and, at Princeton Seminary, with prison ministries and low-income groups, hopes to help Central Presbyterian parishioners "reach out to the people of the community, to broaden our social action."

He points out that large city churches whose members are lost to the suburbs "need to realize the need for ministry is still right around them. Love of God is still there, and that kind of church still has a mission."

Of their marriage and ministries he says, "We feel God's blessings in that we were able to find jobs together in this city. Without sounding too pious, we believe His grace led us here."



. . . it was generally felt, had lent a blessing to the afternoon. The day, which had begun in rain and towering black clouds, cleared to provide one of the most beautiful October afternoons in memory, as 13 key women in the Roman Catholic Church in New Jersey, 10 of them members of religious orders, met with Seminary representatives for tea, talk and a tour of the campus.

The primary purpose of the occasion was to acquaint them and their colleagues with the educational opportunities available to them here through the continuing cooperation of Diocese of Trenton and the Seminary—opportunities which have brought an increasing number of priests and nuns into Church-approved degree programs:

Dr. McCord, briefly sketching the history of PTS, described the special relationship developed with Bishop Ahr which has so enriched the lives of participants from both communions. Dr. Cooper provided information on the Continuing Education seminars and the Institute of Theology, warmly inviting the guests' participation in both. Professor Freda Gardner discussed the Master of Arts program, of especial interest to nuns, and presented Summer School materials. And Dr. Doris K. Donnelly, a Visiting Lecturer in Theology in the Church-Seminary cooperative venture, described her liaison role and conducted an informal question and answer period over a replenished teapot.



Almost as important to the visitors' enjoyment of the day were the brief walks among the autumn foliage, the opportunity to meet staff and students, both Protestant and Roman Catholic, and the realization of the genuine interest Princeton Seminary has in fostering their contributions to the Church of Jesus Christ.

## Center of Continuing Education Fund Report, 11-30-'77

\$663,975 and growing!

With every passing year more and more men and women of every faith and calling are drawn to this vital center for the continuing inspiration and education of the Church.

If you would like to share in support of this important service of the Seminary, please make your gift or pledge, large or small, to the Fund for the Center of Continuing Education and send it to Dr. William H. Felmeth, Princeton Theological Seminary, Princeton, New Jersey 08540.

## Gifts

In the past three months gifts to the Education Fund have honored the memories of:

Mr. and Mrs. Samuel Horst

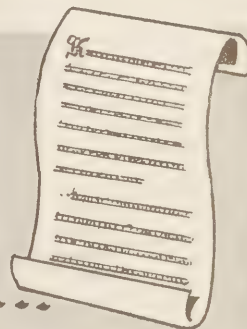
"Jimmy" Wilson, son of Dr. and Mrs.

Stanton E. Wilson of Korea

Florence Ryan of Philadelphia, Pennsylvania

Princeton Seminary acknowledges with gratitude these contributions toward continuing the education of men and women for ministry in the Church of Jesus Christ.

Where  
there's  
a Will...



What a lot of news stories have been published about Howard Hughes and his will, wills, or lack of a will! It is hard to believe that one of the world's wealthiest men could have been so improvident and careless about the disposition of his sizable estate. Whatever may develop from the court battles over his assets, it is a certainty that a large part if not most of them will be taken by the government in taxes and by the attorneys in legal fees.

Surely this extreme example underlines the good common sense of every adult having a will properly drawn and safe-



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guarded. This is the proper instrument to fulfill the intent of a person in the disposition of his or her estate. Young couples entering marriage need to be aware of this and to act upon it to get them started right with this pattern of forethought for the future. It is useful too for the members of a congregation to think of this and to see to it to save the increased distress and trouble which comes to a family when a member dies intestate—you will be amazed at the great number of people who do not have a will and who do not realize the problem this creates for their survivors.

Princeton Seminary has several brochures which will aid in encouraging people to exercise responsible stewardship by drawing their wills. One entitled "Where There's A Will, There's A Way" describes a variety of ways to express your will with your estate as well as the way to make your will in consultation with an attorney. This and other materials may be secured by request to the Vice-President, Dr. William H. Felmeth.

In addition to making provision for their families, many people make gifts by their wills to support the work of the congregations of which they have been members, thus continuing their interest

and influence. Princeton Seminary on occasion is the recipient of bequests which do much to help in the preparation of pastors for the Gospel ministry and service in these congregations.

Recently a generous bequest from a woman in Philadelphia enabled the Seminary to take steps toward the establishment of a Chair of Mission and Evangelism and to begin to seek a professor for it. While the gift does not fully endow the chair, it is sufficient to get the matter under way—other gifts and bequests may enable us to complete it.

Last summer a couple brought in a check representing a bequest from the estate of their father who had lived in North Jersey. It has now increased a scholarship endowment fund in the name of their parents and will be providing substantial help for one of our students who needs it greatly.

A woman in California has notified us of the provision in her will for a sizable gift for the Center of Continuing Education. It will be of great aid in the future and the present knowledge of it enables the Seminary to include its effect in long-range planning.

Bequests, small or large, thoughtfully given and wisely used, can do much to

extend the mission of the local congregation, the denomination and, certainly, Princeton Seminary. It is to the advantage of the donors in fulfilling their intentions for the distribution of their estates, as they seek to help the Seminary in carrying on its work in the future to understand that "Where there's a will, there's a way."

Dr. William H. Felmeth, Vice-President  
Princeton Theological Seminary  
Princeton, New Jersey 08540

Dear Dr. Felmeth:

- ☐ Please send me your brochure, "Where There's a Will."
- ☐ I would also be interested in learning about the Princeton Seminary Fund, with its opportunities for increased income, tax advantages and sharing in the work of the Church of Jesus Christ.

Name: \_\_\_\_\_

Address: \_\_\_\_\_

Zip: \_\_\_\_\_





# MISSION IN NEPAL

by Robert S. Lutz (36B), Pastor, Protestant Congregation, Kathmandu, Nepal

"What called you there?" How did it happen to come to Kathmandu as the pastor of the Protestant Congregation? How do we ever explain the Lord's call at a given time to a given place?

My wife and I had been interested in mission since student days. During our 40 years' ministry in one inner-city Denver church some 50 of our young people and couples went into varied kinds of ministry, missionary work around the world. One couple (early retirees) went as Volunteer Missionaries to Nepal, were in this Kathmandu church, and suggested us when a pastor was needed.

We felt our Denver congregation needed a new, younger minister and were much in prayer. We found places where we might help in four countries around the world. Two responded. Both had congregational meetings on the same day to decide the call. One sent an airmail letter, which was delayed. The other, Kathmandu, sent a cable which we did receive. After further prayer we concluded that the Lord was calling us to Kathmandu.

"What is the congregation like?" People from all over the world make up our congregation: from Australia, New Zealand, England, Scotland, Japan, USA, Switzerland, Germany, Korea, India, Nepal, Bangladesh, Finland, Sweden, Norway, France, Holland, Canada. English is our common language — but what dif-

ferences! The Texan's and New Yorker's English sound different to the ears of the Norwegian and New Zealander, and vice versa. Like the tourist meeting someone from Australia who asked: "How many 'miles' in your party?" "Miles?" "Yes, how many miles and how many females?"

I was teaching some children in Sunday School Jesus' words, "Not what goes into the mouth defiles a man but what comes out of the mouth, this defiles a man." I asked, "What goes into the mouth?" and a boy answered "Food." "Good. What comes out of the mouth?" and a boy answered "Woods!" "Woods? Woods?" I had pictures in my mind of a forest, trees, logs... I tried to understand rapidly what he was saying. Several people attempted to help me, but all I could hear was "Woods! Woods!" Then a fellow American caught the idea and said "Words!"... and I was back on track. Someone has commented that out here the English language is the "common bond that divides us!"

Many of our congregation are missionaries from many different organizations and from many different countries, several with the United Mission to Nepal (sponsored by 33 cooperating denominations across the world. Some of them can be here for long periods of time; others for only a few short months. There are members from various em-

bassies, United Nations personnel, Swiss Aid, German Aid, U.S. Aid, the Ford Foundation. Some are leaders of trekking groups, or teachers in a local university, or tourists. Some, highly dedicated young people, have been saved from drug addiction and now live and work with a group called Dilaram House. They love Jesus with a holy devotion, and their courage and helpfulness with other young people who have addiction problems is widely appreciated here.

Sometimes the congregation is loaded with skills, sometimes not. Many of the members are very able (and often strong-minded) people; sometimes they have amenable dispositions and sometimes...! But above all, most of them are highly dedicated and motivated in faith in Christ, and there is an excitement in working together for Him.

"How does the work here compare with what I have done elsewhere?" We have church services, preaching, a Sunday School, a choir, a women's association, men's prayer groups, new members and confirmation classes. All of this is fairly typical of many churches. My own work here, as to salary and work load, is limited to what fits in with Social Security retirement policy. But there is unlimited joy in helping wherever we can. We try to be of encouragement to many who face various needs, inviting them for dinner or lunch or tea, sharing faith and prayer.



*Terraced mountainsides of Nepal, used for growing rice and vegetables.*



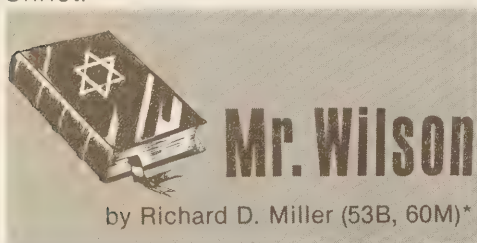
# AMERICAN

The official government of Nepal is Hindu, which thus becomes the major religion. Combined with it in many areas are Buddhism and animism. Christians live and help within the country's limitations, trusting the Holy Spirit to work beyond what can sometimes be said. Many things the missionaries are doing are highly desired by both people and government: the industrial work in development of hydro-electric projects, the gobar gas projects, the plywood factory and furniture factory, the hospitals and community health programs, the schools.

We live as a minority group in the midst of a kind and cheerful people of a different color, language and government from our own. Tourists, world travelers and trekkers seeking to climb the 29,000 feet of various Himalayan mountains pour into the country each year. Some of them are interested in Christianity, others not.

Problems of adjustment are many. There are missionaries who have lived many years in India and Nepal who are an inspiration in their stability. Some do not find it easy. Water supply, electricity supply, the unavailability of familiar items are constant challenges. Traveling on streets and roads long claimed by people, water buffalos, bicycles, cows, goats, chickens and rickshaws — all of whom (or, which!) have little idea of yielding to car or taxi — makes you want to hold on to your hair!

The malnutrition, lack of sanitation, infant mortality, drab poverty; the beauties of majestic mountains and rice-paddied lowlands; colorful flowers and highly varied birds; the blessings of missionaries bearing much spiritual fruit in the lives of the people; the problems of missionaries who contract strange diseases and must return home (or a missionary child suffering impaired vision from a local disease); the strengthening of Christian friends praying; the faithfulness of continued service in spite of problems: These are the stuff of the life of faith and service here for Christ.



He was flushed and out of breath from climbing the three flights of stairs which spiral to the top floor of Hodge Hall. Under his arm was a Bible in Hebrew, once owned, I was to learn, by his Methodist minister

On June 6, 1977, the eve of the Queen's Jubilee Celebration, I arrived in London to spend a few years as Pastor of the American Church in London. Several people in my Greenwich, Connecticut, congregation had asked, "Why an *American* Church in an English-speaking country?" First, ex-patriate Americans very much need each other's sympathy and support and the Church seems the logical setting for this exchange. Culture shock, which afflicts to some degree all who move abroad, is especially severe in England, perhaps because Americans coming here expect to find few cultural differences and arrive with their defenses down. But while the language is the same (pronunciation excluded) there is much about living in Britain which is quite foreign to the expatriate: the pace of life, the "tribal customs," the absence of merchandise taken for granted in the U.S., the climate, the enormously high cost of living, etc. (Senator Proxmire should get his facts straight before he lashes out at the "Posh" living conditions of expatriates. The next time he goes abroad he needs to get out of the embassies and onto the streets!)

Second, an American Church in London offers a kind of "church life" rarely present in British churches. I am thinking particularly now of the field of Christian education. The church school system is not nearly so well organized in Britain as in American churches, which can be counted upon, for the most part, to offer some kind of nurture almost from the cradle to the grave. When, a year

ago, we had to find a new building for our work here in London, we had to bypass the many available Anglican and Reformed structures simply because they had no space for the graded system of education as we have come to know it.

The American Church in London is only eight years old. Its predecessor, The Navy Chapel near the American Embassy, was closed during the Nixon administration because its government funding ceased. The present congregation numbers a little more than 300 people, and an additional 300 are listed as "friends" of the church. The average length of membership is about three years — reflecting the British tour of duty of most expatriates.

This means that we have about a one-third turnover each year. Leadership development and deployment under these circumstances must, of necessity, be a fast-moving operation. Our main stewardship effort, as far as material resources are concerned, occurs once a year, as in the States. Because of our high degree of transiency, however, a mini-fund drive of the same intensity is conducted each time we receive a new class of members.

The denominational background of the American Church in London is a many-splendored thing. Presbyterians, Methodists, Baptists, Lutherans, Congregationalists, Disciples, Episcopalians... you name them, we have them! This "mix" contributes immensely to our richness. It also creates certain problems, mainly

---

grandfather.

"I'm Mr. Wilson. Dr. Fritsch gave me your name. I need some tutoring in reading Hebrew, and he thought you might be willing to help me."

The bargain struck, he arrived at my room three times each week, always out of breath, always carrying the same Bible. He learned to read Genesis with amazing speed.

Then, one day, searching the New York Times for the latest baseball results, I suddenly came upon his picture. It accompanied an announcement of "The Shores of Light," a literary chronicle of the 20's and 30's: "a new book by Mr. Edmund Wilson,

America's foremost literary critic!"

At our next meeting I congratulated him on both book and review; and, although he had seemed happy incognito, as "Mr. Wilson," he accepted with grace my new interest in him as an honored literary figure. The tutoring gradually diminished, then stopped, in the next months, as he accomplished his goal; but he invited me to several interesting events, including a Princeton University faculty seminar on "Love and Justice" conducted by Paul Tillich. Another, which Wilson led, had to do with Civil War literature.

Wilson was at the University on a



# CHURCH IN LONDON

by George A. Pera (55B), Pastor, The American Church, London, England

theological. With both "liberals" and "fundamentalists" under the same roof, the task of church leadership, as I see it, is to prevent polarization from taking place. So far, the pastoral leadership of the church has come from what you might call "middle-of-the-road" mainline Protestantism. (I am a United Presbyterian; my Associate comes from the United Methodist Church.) At present the preaching and teaching in the American Church reflect this.

Being an American Church, we could all too easily isolate ourselves from the inhabitants of our host country. To the extent that we remain in seclusion, we are impoverished. Therefore every attempt is made to build bridges between the existing communities. This year, happily, an enormous breakthrough in this area came when the Dean of Westminster invited the American Church to hold its annual Thanksgiving Day Service in the Abbey. (What a thrill it was to preach in that ancient setting!) The congregation of well over 1200 people included a generous gathering of British people and strong ties developed between us and the Anglican leadership in London.

Happily also, there are working out of our church four chaplains to the University of London, which is just across the street. On many occasions my Associate and I are invited to join in their special ministry. (My Westminster Foundation work has been invaluable in this.) Through the mission enterprise of the American Church other contacts have been developed and sustained with the

host country and have proved most fruitful.

Perhaps at this point I ought to say something about the present location of the American Church in London. Until a year ago we were located on North Audley Street not far from the American Embassy and many of the large hotels in the Mayfair area. It became quite evident that if we were to stay at St. Mark's, major repairs to the plant would have to be made. We were quite willing to assume this responsibility, but the (Anglican) Church Commission would not grant us a lease of any sort. The decision of the American Church Council was — no lease, no repairs! Thus we decided to look for new quarters, a search which proved most difficult.

Finally, it was decided to rent the Whitefield Memorial Church on Tottenham Court Road from the United Reformed Church. The Whitefield congregation had all but vanished as its members moved to the suburbs to escape the exorbitant city rents. The church was founded on its present site in 1856 by evangelist George Whitefield. He was a member of John Wesley's "Holy Club" at Oxford. Wesley is known to have preached there; and Augustus Toplady, the author of "Rock of Ages," is interred in the churchyard.

The present building, the third on this site, was built in 1957. The previous one was destroyed by German rocket fire on Palm Sunday 1945. Although we are now removed from the place where most tourists congregate (Mayfair), we are close to



good public transportation, which makes it fairly easy for our members and friends to reach us.

Let me say a final word about church life in Britain today. The American Church is the envy of many other churches because of its vitality. And justly so. The Anglican Church, except for its evangelical wing, is in great trouble. Every year sees the demolition of yet a few more churches — Reformed as well as Anglican! Dr. Coggan, the Archbishop of Canterbury, is very sensitive about this and in his Christmas message this year chastised the press for the gloomy picture it keeps presenting of declining church attendance. From my vantage point, outside Lambeth Palace, it looks to me as though the press presents a fairly accurate picture. Dr. Daniel Jenkins, the Reformed theologian with whom I have spoken, while admitting that all denominations in Britain are in trouble, holds out hope for the not-too-distant future. I shall spend my time here trying to discover the bases for such a hope to the end that my future ministry will be enriched.

study grant, operating out of an office in Firestone Library; it was proximity to the Seminary which had prompted his decision to add Hebrew to the several languages he already read — that and his desire to explore the mystery and romance of the Dead Sea Scrolls. Within the year he traveled to the Holy Land and wrote a long essay for the *New Yorker*, which he subsequently expanded into the book "The Scrolls from the Dead Sea."

He had come to the Seminary believing that Princeton still supported the verbal inerrancy of Scripture and was amazed (and delighted) to learn, while discussing Genesis

1:26, that the "us" was no longer interpreted as a Trinitarian proof.

Shortly before leaving New Jersey, he and his wife asked the Fritsches, my wife and me to tea. Wilson wanted to discuss the authority of Scripture, seeking from us some confirmation of his view that Scripture, like all other literature, carries only the authority invested in it by human authors. Dr. Fritsch rose to the occasion, presenting a well reasoned apology on the Authority of the Word. Wilson did not agree — but he did understand.

Now, several years after his death, Edmund Wilson's reputation con-

tinues to grow. One glowing review of his recently published "Letters on Literature and Politics" noted the eight languages he could read. The last one mentioned was Hebrew.

I wanted to write on the margin of every copy of that issue of *The Saturday Review*: "AND HE LEARNED IT AT PRINCETON SEMINARY."

\*Colonel Richard D. Miller entered the Air Force as a Chaplain soon after receiving his first divinity degree and has now served for more than 24 years. He is Command Chaplain, Air Force Logistics Command, Wright-Patterson Air Force Base.



## First Building to be Renovated



Historic Alexander Hall, the first building erected by the Presbyterian Church in America for use as a seminary, will be renovated this summer. The decision to proceed was made by the Board of Trustees of the Seminary upon the reception of a grant from the Pew Memorial Trust which provides the start-up funds. Two years ago the Pew Memorial Trust generously gave the grant which enabled the renovation and air-conditioning of Miller Chapel, our second oldest structure, built in 1834.

Alexander Hall was erected in 1815-1817 on land obtained from Richard Stockton, son of a signer of the Declaration of Independence for New Jersey. A fine example of American Georgian architecture, the building originally contained living accommodations for the small student body of the early days, a refectory, a library, a lecture room and chapel. Known through the years as "Old Seminary," in 1893 it was renamed in honor of the Seminary's first professor, Archibald Alexander.

The chapel of the building was for many years called the Oratory. Here for decades Charles Hodge held his famous Sunday afternoon conferences. Students and faculty attended these meetings as he discussed with evangelical fervor the great commission of our Lord and the missionary responsibility of the Church. Out of this room went young ministers to every continent as ambassadors of Jesus Christ. The strong missionary movement of the 19th and early 20th centuries was very much stimulated and nurtured in this place of simple classic beauty. Infused with such history and

memories, Alexander Hall continues to be vibrant with life as its bell summons to classes and its floors are busy with the current generation of students making ready for ministry.

Now with its rooms used only for dormitory purposes save for the assembly room, the building is in critical need of renovation to maintain its adequacy and availability for student quarters in future years. In addition, to meet state regulations for fire safety the structure must be modernized; otherwise its continuing use is in great jeopardy. In an era of renewed American historical consciousness it is most desirable to preserve this part of our physical heritage rather than move toward razing and replacement. Economy joins history in this consideration and conclusion.

The passage of the years and the continued usage necessitate an improvement of the utilities and facilities of the four-story building. These include rewiring of the electrical system installed in the early 1900s, a change in an outmoded heating system which dates from 1908, the installation of two bathrooms on floors which have none, the addition of a freight elevator, and the anticipated replacement of flooring. Further it involves extensive alterations for fire safety, the renewing of permanent furniture, the refurbishing of the decor and the restoration of the historic assembly room which is still in constant use for meetings. The accomplishment of these replacements and renovations will bring this building up to state safety standards and will make this treasured historic structure useful for

many generations to come.

Architects and engineers are at work already and the work of renovation will be fully under way the day after Commencement. The target for completion of the project is September 15 so that the building will be available for students in the fall semester. Plans call for the housing of 87 students in place of the current 72. A student lounge is to be set in the basement along with some easy chair meeting space on each floor. The only change to the exterior will be the addition of one ramp to assist the handicapped in entering the building.

The project which is being held to Spartan specifications will still cost over a million dollars. Because of the condition of the building the Board of Trustees had no choice but to proceed although funds beyond the initiating grant are not in hand to underwrite the work. It is hoped that additional support will be forthcoming this year from individuals, congregations, and foundations. In the renovation it will be possible for individuals and churches to sponsor rooms with gifts of ten thousand dollars for singles and fifteen thousand dollars for doubles. As in Erdman Hall these rooms will have small identifying plaques on the doors.

The Seminary is concerned to preserve this historic structure and to improve its usefulness. We invite the help of all who remember with glad gratitude what Alexander Hall meant to them in their days on campus, and of all who value such a building because of the past it represents and of the future it will serve.



As the world becomes more international, and the Church more ecumenical, it is altogether possible that today's overseas "union" churches may prove to be the prototype of the Church of tomorrow.

Union Evangelical Church of Mexico City is one of more than 100 English-speaking congregations in non-English-speaking countries related to the National Council of Churches of Christ in the USA through its Division of Overseas Ministries. Two-thirds of them are "union" churches: non-denominational, multi-national, multi-racial congregations of Protestant Christians.

The members, largely expatriates, live and work for limited periods in countries of which they are not citizens. In our congregation, for example, are Australians, Canadians, British, Dutch, Japanese, Germans, Jamaicans, Norwegians, Swiss and Irish, as well as Mexicans and Americans. Some of them have lived in Mexico all or a great part of their lives. Some are on their first "Overseas" assignments. Others, true "internationalists," have lived in a number of countries and will very likely live in many more. One couple have lived in Italy, France, Spain, Australia, New Zealand, Venezuela, the Philippines and Mexico, and have been active members of Union Churches in all those places.

The people are a fascinating mix: Jono, a member of the choir, is with the CIA, but is anything but a character out of "I Spy." Tom, a "Gringo," who has lived here most of his life and is now a Mexican citizen, often dined with Trotsky and was a good friend of Rumania's King Carol. Roy and Hazel, dear friends from the Australian Embassy, have added new dimensions to an understanding of the Arab-Israeli situation out of their years of service in Beirut. And these are only a small sampling of our heterogeneous group.

During Union's lifetime Mexico City has grown from a population of 200,000 to become the second largest city in the world. Queen Victoria has yielded place to her great granddaughter, Elizabeth II; Jose Lopez Portillo is the President of Mexico (instead of Sebastian Lerdo de Tejada); and the resident of the White House is Jimmy Carter, not Ulysses S. Grant.

The first Protestant religious services in the English language held publicly in the City of Mexico are reported to have been conducted by the Army Chaplains for General Winfield Scott's troops, who occupied the City from September 14, 1847, to February 1848. Until 1860, however,

Protestants were officially obliged to hold their services in private homes and behind closed doors. On the 4th of December, 1860, a Decree issued by President Benito Juarez invited foreigners to establish themselves in Mexico and to bring their religions and customs with them.

It is difficult to establish an official birth date for our church. After 1860 English language services were held sporadically by various groups, but there is no record of a congregation's being established until 1873.

On January 11, 1873, nineteen persons drew up a petition founding a congregation and requesting Dr. William H. Cooper, an Episcopal Minister, to serve as their pastor.

Four years later, at a meeting presided over by the U.S. Minister to Mexico (Mr. John W. Foster), the church changed its name to the Union Protestant Congregation of the City of Mexico (the change to the Union Evangelical Church came in 1884) and changed its order of worship to the Presbyterian service. Mr. Foster later became Secretary of State under President Benjamin Harrison and was the grandfather of a later Secretary of State, John Foster Dulles.

More than half of all the ministers who have served this Church during its 105-year history have been Presbyterians. For the past 50 years a Presbyterian has been its Senior Pastor. Dr. Charles R. McKean held that position for 32 years (1927-1959), followed by the Reverend Frank H.E. Wood, a Princeton Seminary graduate, who served here with great distinction for fourteen years (1959-1973). For 18 months, the Reverend George E. Taylor (also a

Princeton graduate), who had been Associate Minister under Frank Wood, was the acting pastor; and in January 1975 I was called to be the Senior Pastor. Most of our congregation — and people in overseas union churches generally — are executives of multi-national companies or Embassy personnel and their families. They are well educated, talented, affluent people with a high degree of social sophistication, who have all the problems with which every pastor in the U.S. is well acquainted. But there is a difference. Here all the problems are heightened and deepened by living in a culture foreign to one's own.

Learning to cope with life is difficult at best. Coping in the midst of a culture distinctly different from one's own is a whole new dimension. It can be exciting, interesting, challenging, frustrating, even frightening. This beautiful and historic capital of Mexico is also an enormous, impersonal, noisy, over-crowded and — for many people — an overwhelming metropolis. Feelings of estrangement and alienation are very real for many persons; loneliness and depression are common.

The fellowship of the Christian Church can be literally a saving factor for many people for whom the church is a real "home away from home." A warm, caring congregation where faith is expressed in one's own vernacular can provide the stability and security which people often desperately need. In a situation like ours Christian love becomes concrete in ways far beyond our normal experience. The Church as a Christian community takes on new meanings for many of us. The priesthood of all



## Ministry Overseas in a Union Church

by Frederick W. Cassell, (54b), Pastor, Union Church, Mexico City



Jo and Fred Cassell



believers as a doctrine of the Reformation comes to life, as people minister to one another.

This ministry extends far beyond the confines of English-speaking enclaves. Men and women nurtured by the Word of God express their faith in the business community, relate themselves to orphans and lepers, promote family planning, contribute one-fifth of the congregation's total budget to the needs of people in their "host" country, provide a "Head Start" type pre-kindergarten for underprivileged Mexican children, visit prisoners and in countless other ways make concrete Christ's exhortation to "Love your neighbor as yourself."

There are exciting challenges in such a ministry. While English is the common language in the congregation, to many it is a second or third language. I have conducted a Baptism in English and German, a number of weddings in Spanish and English, one wedding in Spanish and Japanese.

My perspective on world affairs has broadened and I have gained new insights and a deeper appreciation of my own country by living outside it for a time. Working in a country where poverty is pervasive has added depth to my understanding of the problems of the poor. Freedom and oppression have come to have new meanings, and human rights a different connotation since living in a land where Napoleonic Law is the standard.

If the Church of the future does reflect the character of today's "union" churches, then there is much to be learned now from this segment of the Body of Christ.

## Continuing Education Needs Your Continuing Support.

With gifts and pledges in hand for \$724,000, we have more than passed the 70 percent mark in this, the second year of our three-year campaign to endow the basic program of the Center of Continuing Education.

In academic circles, 70 percent is worth only a "C" or average grade. Within our pocketbooks, it is 30¢ less than every dollar. Applied to our campaign, it means we have not done well enough . . . yet!

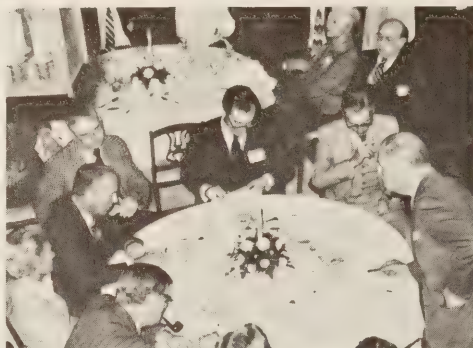
Continuing Education is an ongoing opportunity for us to grow personally and professionally. No one can do that for us. It is up to each of us.

So too is the Fund. In providing for the financial needs of the Center, the Continuing Education Endowment Fund helps provide for the educational needs of us all. It cannot grow

## AROUND CAMPUS



Visitors to campus included:



*A Clergy-Businessman seminar at the Center of Continuing Education*



*(Reginald H. Jones, President of General Electric, with President McCord)*

*Wayne Alderson, author of "Miracle at Pitron," who discussed Bible studies in the world of labor*



by itself. It also is up to each of us.

Have you considered all that you can do personally, through your church, and by putting others in touch with the Center? We will need your help to reach our goal. Remember: Your gift for the Center will keep on giving long after it is first made.

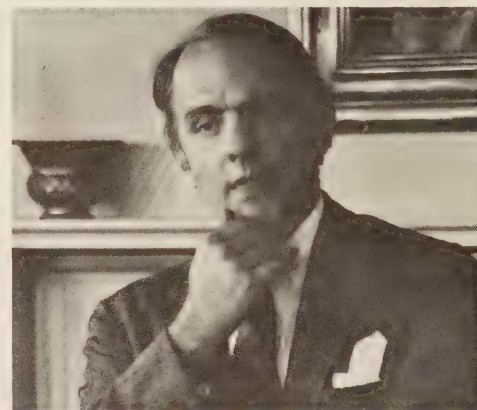
As of February 1978

Alumni	847	\$ 47,346.79
Churches	218	450,587.52
Foundations	4	75,000.00
Individuals	98	56,160.02
Staff (inc. alumni)	12	8,300.00
Trustees		
(inc. alumni)	45	86,055.00
		<u>\$723,449.33</u>



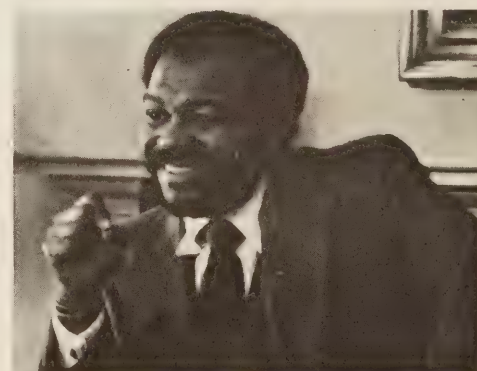
*The Reverend John T. Conner, Moderator of the United Presbyterian Church, U.S.A., shown here with Professors Bernhard Anderson and Charles T. Fritsch*

*The Reverend Frederick Buechner, author ("Alphabet of Grace," "The Hungering Dark," etc.) and lecturer*



*Dr. Eugene Carson Blake, talking on "Bread for the World"*

*Evangelist Tom Skinner, first in a series of preachers / lecturers brought to campus by the Association of Black Seminarians*





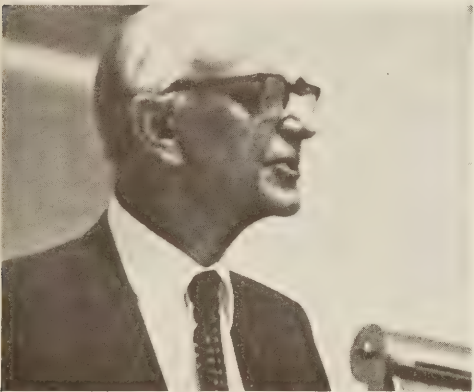


*Dr. Allan A. Boesak of The Reformed Sendings Kerk, South Africa, who preached in Chapel and later lectured*



*William Brower gave an evening reading of the adventure thriller "The Most Dangerous Game"...*

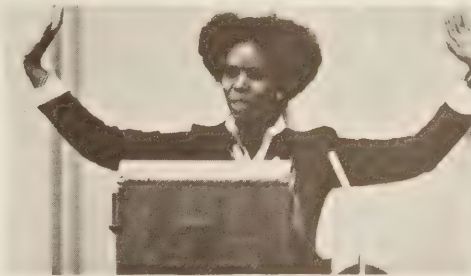
*...and George Stuart Hendry presented the Warfield Lectures, focussing on "Theology of Nature."*



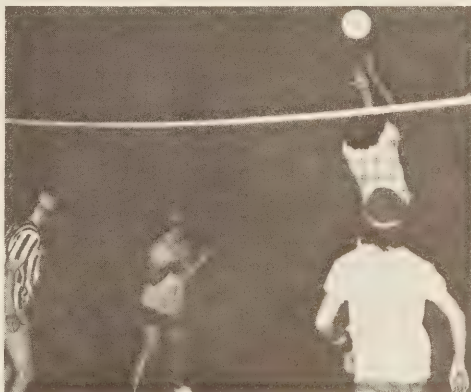
*We said goodbye to our beloved Edler Hawkins.*



*The Christmas Concert involved the audience in carol singing.*



*The Reverend Yvonne Delk preached on "Communicating with People."  
Student Maxine Foster as Sojourner Truth.*



*Meanwhile, some of us played volleyball...  
...and others displayed their ready adaptation to some of the more subtle implications of women's lib.*



## Bill Kosanovich



With this issue we introduce a sampling of the activities and thoughts of some of the present generation of Princeton Seminary students.

**WILLIAM T. KOSANOVICH, JR.**  
Junior, Master of Divinity Program

**HOMETOWN:**  
Pittsburgh, Pennsylvania

**COLLEGE:**  
Lafayette College '77

**DENOMINATION:**  
United Presbyterian Church, USA

**HOME CHURCH:**  
Glenshaw United Presbyterian Church, Glenshaw, Pennsylvania

**MARITAL STATUS:** Single

**HOBBIES:**  
Playing the tuba, baking, photography, cycling, woodworking

**INTERESTS:** Music, publications

**ACCOMPLISHMENTS:**  
Compiled and wrote an 80-page history of Lafayette College which the college has had printed and is distributing. In his junior and senior years of college, Bill ran the junior high program for the First Presbyterian Church of Easton, where the congregation became an extended family. He sings in the Seminary Choir, has organized a Brass Ensemble and works in the PTS duplicating department.

**WHY THE MINISTRY:**  
"Partly from having been brought up in the Church, partly from having a positive church experience in my high school years. Being very





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# THE SPIRE

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idealistic, I hoped to do something for society, to make the world better. Then, having resolved that, I was torn between law and the ministry, whether to make my action through politics or the Church. Particularly through the association with Mr. Freebairn and the congregation of his Church in Easton, I became convinced that the Church need not take a back seat but should be in the foreground and that's where I wanted my action to be."

## WHY PRINCETON SEMINARY:

"The tradition was for a Lafayette grad to go to Princeton Seminary. That was too easy. I decided I was going to think about it and look at other seminaries. And I did. One other appealed very strongly but didn't have enough pull to draw me from Princeton, so here I am."

## AFTER PTS:

"I think it will be a pastoral ministry and particularly Christian education, a youth ministry first. And having that in mind in college I became certified to teach social studies so I have the educational background. I figured you can't do Christian education if you can't do education."

## Which Shall It Be?

"Leaves \$100,000 — No Heirs"! "Woman's Will Leaves \$72,800 for Dogs' Care"! "Will Provides Money for Endowment Fund."

These are real headlines, taken from real newspapers. *Which shall it be for you?*

Everyone of us needs to have a will. Why? To settle an estate where there is no will can be very much more complicated. Only through a properly executed will can you be sure of expressing your own intentions as to the disposition of what has been yours and exercise good stewardship of what God has entrusted to you. Only in this way can you ensure provision for those you love and for the institutions which have served you and which minister to human welfare.

Let our booklet help you as you make this decision.

Dr. William H. Felmeth, Vice-President  
Princeton Theological Seminary  
Princeton, New Jersey 08540

Dear Dr. Felmeth:

- ☐ Please send me your brochure, "Where There's a Will."
- ☐ I would also be interested in learning about the Princeton Seminary Fund, with its opportunities for increased income, tax advantages and sharing in the work of the Church of Jesus Christ.

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Address: \_\_\_\_\_

Zip: \_\_\_\_\_



For more than a decade we have lived and labored in Spain, which has gone through more rapid and profound changes in recent years than any country in western Europe, with the exception of its neighbor, Portugal. We and our national colleagues have wrestled hard with the question of the role of the church and the responsibility of the individual Christian in a situation like ours.

My wife and I were sent to Spain by the former Commission on Ecumenical Mission and Relations in response to a request from the Spanish Evangelical Church (a member of the World Reformed Alliance). This church, which has represented Reformation Protestantism in Spain for over one hundred years, wanted help from Christians of another land, as they faced a rapidly changing situation during the last years of Franco. They particularly requested a couple with previous experience in theological education, who also knew the Spanish language and culture. Since we had served for a number of years at the Union Theological Seminary in Argentina (in the 1950's) under the old "Board of Foreign Missions" and "COEMAR," we were asked to answer this call... and so left the pastorate of the Presbyterian Church in Doylestown, Pennsylvania, where we had been for ten years.

We started right in here with a number of responsibilities, particularly in theological education, women's work, and various ecumenical and liaison relationships. One of the points in the job description worked up by the Spanish Evangelical Church was this: "to help us with our ministry to foreign Protestants in Spain." We were invited to attend a meeting in early 1970 to explore the possibilities of a union English language congregation. The religious liberty law of 1967-1968 opened the way, legally. With the strong backing of the Spanish Evangelical Church, a congregation defining itself as "Protestant, interdenominational, international" was formed and I became the founding minister (although I have continued with my seminary teaching and other responsibilities vis-a-vis the Spanish Evangelical Church.)

The new congregation began at once to underwrite a portion of our support, and by the end of 1975 was in a position to assume our whole salary from the Program Agency, from which we then resigned as fraternal workers in order to become "overseas associates." Noteworthy, perhaps, are two facts: 1) the unusual outreach and style of the Community Church of Madrid, and 2) the insistence of the congregation, despite the fact that they pay all the salary, that I spend as much time as I want and/or need with my responsibilities to the Spanish Evangelical Church, the United Evangelical Seminary, and the burgeoning field of ecumenical relationships.

## OVERSEAS ASSIGNMENT IN SPAIN



### A Case Study by Tom Goslin (44B)

Reprinted by permission of Tom Goslin and the Overseas Associate Program

Let me write first about our responsibilities beyond the life of the congregation. I am presently in my eleventh year teaching Church History in our seminary. The "Seminario Evangelico Unido" is a small seminary, preparing students for the ministry in the Spanish Evangelical Church and the Spanish Reformed Episcopal Church (both World Council members). Among the student body are Spaniards, Africans and Latin Americans... women as well as men. This year, counting students in residence and those who are continuing studies while in the parish, we are responsible for a dozen people. The other three professors in the seminary (teaching Greek, Hebrew and Systematic Theology) are ministers of the Spanish Evangelical Church.

I am a member of the Philadelphia Presbytery but I also belong to the pastoral corps of the Spanish Evangelical Church, and am frequently called on for committee responsibilities, sermons and lectures, and help with the many foreign visitors. In particular I am involved in the Spanish Evangelical Church relationships with English-speaking churches and Christians in the United Kingdom and the United States of America.

There are hundreds of Protestant missionaries in Spain today but with one exception (the Reverend Edward Brown, UPCUSA, who has volunteered his services as a pastor of the Spanish Evangelical Church congregation in Cordoba) we are the only ones belonging to a denomination which is a member of either the World Council of Churches or National Council of Churches. This being so, we inherit a tremendous number of liaison responsibilities, for instance with the United Bible Societies, U.S. Armed Forces

chaplains, Church World Service, and the United Presbyterian-United Church of Christ Geneva office. We have been active with Church World Service ever since our arrival here. Since the closing of the CWS office in 1976, I have been designated "Resettlement Officer" for Spain... a voluntary responsibility, albeit one in which I enjoy the backing and support of the Community Church. For years Spain has been the only legal exit for Cuban refugees, and Madrid has been the stepping stone for them to the U.S.A., under special government programs.

Where we have been able to break the most new ground, however, has been the field of ecumenical relationships. We arrived just as the impact of Vatican II was beginning to be felt in Spain, and I was a founding member of the joint Catholic-Protestant working group here. It has been my privilege to plan and participate in a number of ecumenical "firsts": first Protestant since the Inquisition to preach in Toledo (in a Catholic parish), first Protestant to perform a canonically valid wedding between a Catholic and Protestant in a Protestant church, first Protestant to invite a Roman Catholic priest to preach from his pulpit, a participant in the first "ecumenical baptism," and the like. Also both my wife and I have "integrated" a number of Catholic parishes, seminaries and convents as the first Protestant speakers ever. There are really too few Protestants to go around! (One out of every thousand Spaniards is Protestant.)

But it is time to turn to the growing role of the Community Church of Madrid in all this. This is a "congregation without walls" and decided at the outset never to build a building of its own. For our first seven



years, we met in a large, modern hotel...using whatever room the hotel had available on a given Sunday. Then, because of continued growth, we sought larger quarters...and were invited to use the lovely and sizeable chapel of the Sacred Heart nuns' school just across the street from our hotel!

Every Sunday there is a time of dialogue, following the brief Biblical sermon. The style of worship is quite contemporary. Because most foreigners have a limited stay here, our turnover approaches 75% per year...the congregation is not an "American" church, and on a given Sunday there are people from all six continents...we really experience a "six continent mission"! Our congregation is so ecumenical in its outlook that not only do a number of Spanish (and other) Roman Catholics attend regularly but also we have a large number of Roman Catholics who have requested (and been given) "associate member" status.

We have no budget, no envelopes, no pledges, and no fund drives...we just "pass the plate" on Sunday. We believe that your stewardship is a reflection of the quality of your Christian life...and this is what we really try to "major" in. Unlike most "new church development" projects, the Community Church has never received any mission aid, but rather from the beginning has given away a large share of its income...its annual contributions to benevolence causes in Spain are greater than the gifts formerly made to the Spanish Evangelical Church by the United Presbyterian Church, U.S.A.

By eschewing a building of our own, and the usual involved structures of a typical congregation, we are trying to free our members to be Christ's disciples daily out in the world which he loved and for which he died. The congregation's social action involvement has been notable, especially in regard to refugees (in collaboration with the World Council of Churches and Church World Service) and in regard to the urban poor.

This kind of church attracts children, youth and university students...it has a joyful spirit and outreach which those who pass through our congregation write back and tell us they are endeavoring to put into practice all over the world!

This case study would not be complete, and it is fragmentary enough as

it is, without a special mention of Julia's unusual ministry with women. When we arrived, she was dismayed to find that women in a given congregation had little opportunity for contacts with other women in neighboring congregations, let alone a wider area. So she spearheaded the start of a series of annual meetings for churchwomen, from all Protestant denominations, not only from all over Spain but also Portugal. Meeting in different cities, and alternating between Spain and Portugal (and next year France), these "Iberian Encounters" have radically changed the outlook of hundreds of women, who have carried back their new insights into themselves and society to their local churches and other areas of activity. This has been "consciousness raising" in the New Testament sense, and has been sorely needed in countries plagued with "machismo."



*One of Spain's oldest, most interesting castles.*

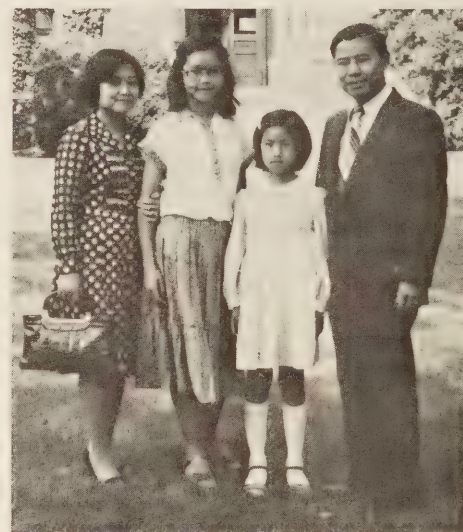
Julia has also been a pioneer in ecumenical relationships, and has been instrumental in bringing about an ecumenical celebration of the World Day of Prayer, in Madrid and many other Spanish cities. This work has grown so rapidly and so decisively that it is now spilling over into social action (new to Spanish Protestants!) especially with children and senior citizens.

With the end of the Franco era and the coming of democracy to Spain, this is a great time to be alive here! We are deeply involved with our brother and sister Christians, indigenous and foreign, Spanish-speaking and English-speaking...in a struggle to make the gospel relevant to this land, in this day...when there is a unique opportunity to advance the Kingdom of God in Spain, where the Apostle Paul may have been the first witness to the truth as it is in Jesus! □

"We're both doing fine here."

Young Ying Srisang could not have written that a year ago.

Some months before her letter to a friend in Tokyo, she and her sister, Ja, were being harassed by certain schoolmates; their home life was disturbed, even their physical safety threatened. They had, eventually, to leave their



*Mme. Srisang, Ying, Ja, Dr. Srisang*

native Thailand with their parents—all because of their father's intransigence.

What was his great "sin"?

The man persisted in following the teaching of Christ, not only declaring the Gospel in words, but engaging in the practices of Matthew 25:35-40. He and some leaders in the Roman Catholic, Buddhist and (later) Muslim religions in his homeland—already associated in establishing programs of social development—focused on a program to relieve the sufferings of the families of imprisoned students and wounded police in the bloody encounter over political conflicts in October of 1976.

Worse, he did such things as visiting those imprisoned and taking seriously the problem of hunger and poverty at a time when he was General Secretary of the Church of Christ in Thailand.



## Christianity Practiced

And, worst of all, he wrote a letter to the Prime Minister of Thailand requesting that the prisoners, students who had demonstrated against the return from exile of the former military dictator, be tried in a civil, rather than a military court, a letter which was published in newspapers throughout the country.

He was attacked, indeed, from all sides. The government obviously resisted his efforts to ensure fair trials; it would mean relinquishing power. (Two months later that government was overthrown by another coup; the new government allowed lawyers but persisted in trying the students in military court.) More surprisingly, to quote an article in the January 4-11, 1978, issue of *Christian Century*, "in the Protestant churches all hell broke loose." He was publicly denounced by one local church; another placed a large poster of disclaimer on its public bulletin board; some others passed resolutions demanding his removal from office, on the ground that he "mixed religion with politics"—something forbidden among the conservative Christians in Thailand. Certain evangelical missionaries (with fewer than one percent of the Thais Christian, the country has "a small indigenous church and a missionary army...probably more Western missionaries to the square meter than in any other part of Asia.") claimed that his action has endangered their programs of conversion.

Rather than perpetuate these conflicts, Dr. Srisang resigned, an action closely followed by the resignation of the Church of Christ in Thailand treasurer. For the sake of his family's peace and safety, he brought them to this country and to Princeton.

For the past semester he has, as a Visiting Lecturer, been team-teaching with Dr. Shaull and with Dr. Winter courses in ecumenics and ethics, from one of which derived a series of panel discussions on Churches in Contemporary Societies.

How does he feel about his self-exile, about the problem with his church and about his own future?

Not optimistic but hopeful, on all points.

He is, after all, no stranger to this country: his Ph.D. in ethics and society was earned at the University of Chicago Divinity School, and his younger daughter was born there. It was, actually, at Chicago that he first knew Gibson Winter, as one of his mentors. The family has settled quite happily in Princeton and adjusted well to the schools, shopping and international community which the town affords.

Since their arrival he has returned several times to Asia to continue his work in the context of the Christian Conference of Asia, of which he is one of its four Presidents, and of the World Council of Churches, of which he is a member of its Central Committee. Here his long connection and prominent position have stood him in good stead.

Currently, in a research project supported by the WCC he is pursuing the problem of human rights, human dignity and social development in the context of Thailand, while serving as a consultant to the Division of Overseas Ministry of the NCCCUSA.

And, of course, there are two books on which he hopes to work: one "more than a testimony of what happened, is happening, not just to me, but to the whole country (Thailand) and to the Church;" the other, dealing more directly with the issues of his research and his Chicago dissertation.

As for support from his fellow Thai? "After the incident in Bangkok, I received more than 200 letters of support—from Buddhists, Christians and Muslims, both Thai and non-Thai. There were two critical letters, both unsigned."

"And then, one day just before we left, we were guests at dinner in a large hotel in Bangkok. As we enjoyed our meal, we noticed one of the waiters watching us very carefully. He'd go be-

Dr. Srisang



hind his counter and look at something, than stare at me. Finally he said, 'Are you by any chance Dr. Koson?' When I said, 'Yes,' his face brightened. 'Oh! We were cheering for you when you wrote that letter to the Prime Minister. You were the first one who spoke out in public about things.' Then he went behind his counter and brought out the clippings he had saved: newspaper and magazine articles, my pictures, and so forth. When we told him we were leaving for the United States, he said 'Oh, what pity! Don't stay too long, okay? Come back soon, in time for the next general election.' Then he said, whispering, 'I have 800 votes for you from this hotel!' Before we left, he brought a dish of special desserts to our table: 'This is from us to you.'

This attitude carries over into neighboring countries, as well. While Dr. Koson was performing some WCC-related duties in Indonesia, his father became gravely ill. The Indonesian operator was given only the office number where he could be reached; yet, having read a Jakarta newspaper on his visit, she could locate him and put the emergency call through at 5 in the morning last January. Another Thai operator, connecting a call to his wife, discovered his name and expressed the appreciation of workers generally for his fight for the cause of justice—"and tell him he is not alone."

Ying Srisang could well have said, "We're all doing fine here." The Srisangs plan to return home "as soon as possible."





## ECUMENICAL CONFERENCE:

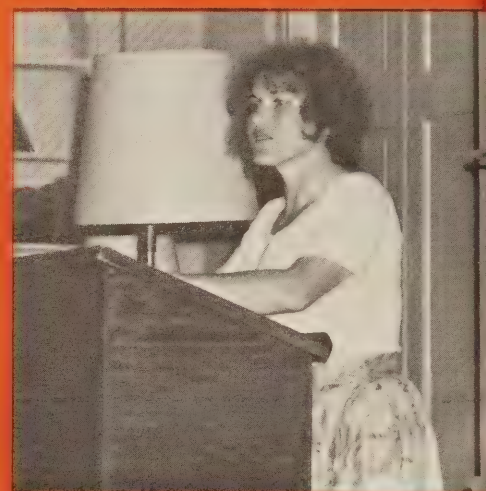
Graduating Seniors Anne Foster (Southern Baptist) and Janette B. Anderson (Methodist) enjoy the early summer sunshine with returning intern Diane C. Monger (United Presbyterian Church, U.S.A.).



Kim Shiley, Sharon McMichael (a student's wife), and Elizabeth Cobb Houston (both a student and the wife of a student) in recital.

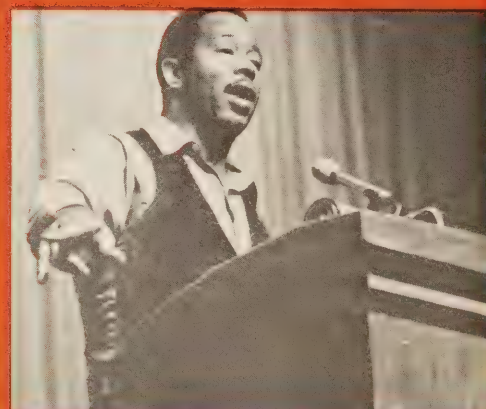


Gray Panther Maggie Kuhn, lead-off speaker in a student-organized series on aging and the responsibilities of the church.



Dr. Sandra Sizer of the Princeton University faculty, one of four lecturers in the "Women in American Church History" series. She spoke on "Women and the Feminine in Popular Religion: the case of the gospel hymns."

Former Black Panther Eldridge Cleaver spoke on "Commission or Manifesto: Christianity and Marxism."

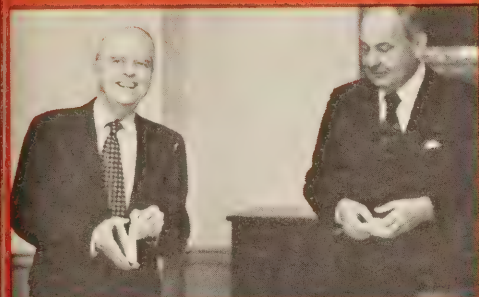






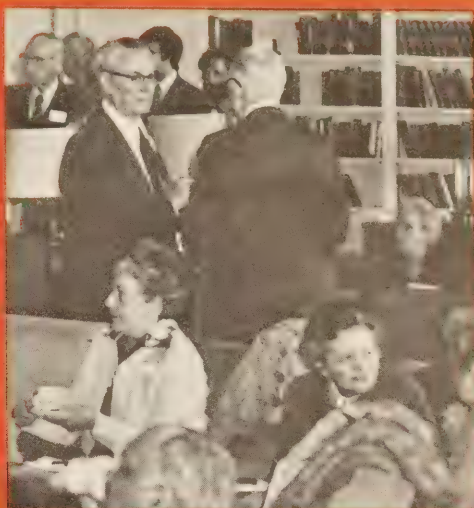
Delegates to the General Assembly, United Presbyterian Church, with Dean Adams.

Dean Arthur M. Adams was really surprised and pleased by the Teaching Church dinner in his honor.



Professor Donald Macleod's annual luncheon for his Preaching majors.

The Stewardship Committee Spring Book Sale was very successful.

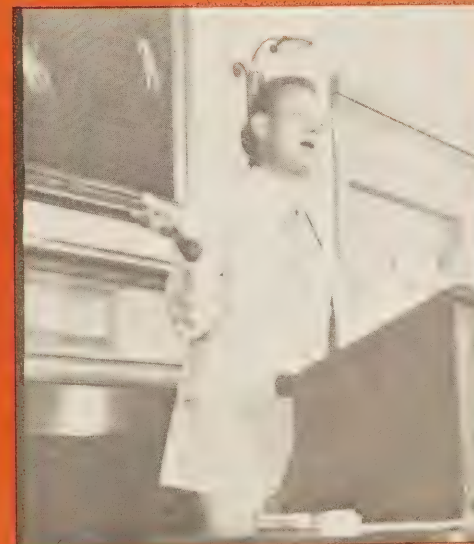


Friends' Day was well attended.

The staff gathered for a tree planting in memory of Tom Brian, for many years head of grounds and buildings personnel.



Peter Marshall, Jr., conducted two worship services and spoke on "The Holy Spirit."



Professor Emeritus George Sweazey led a very popular seminar on evangelism.



James H. Litton (C.F. Seabrook Director of Music) leading the Seminary Choir and the Brass Ensemble in their portion of the "Home Groan Concert."

The Gospel Choir, here led by student Richard Farmer, also appeared in concert.





## WE PROGRESS!

That isn't thunder booming out over the Princeton Seminary campus. It's the roar of rubble pouring down a safety chute into a Lodal container to be borne away by truck.

The collage tells the story. Refurbishment of Alexander Hall is progressing nicely and should be completed before the opening of the 1978-79 academic year. In fact, the men are slightly ahead of schedule, having commenced operations before commencement—as soon as the first-and second-year students had departed for the summer.

The ramp for wheelchair users is already installed. Gutting of the fourth and third stories is complete; and, as this crew continues its work on the lower floors, other workmen are setting metal partitions and placing plumbing/heating pipes upstairs.

When they have done, Alexander will remain *outside* the historic landmark which so many Princeton Seminarians and history buffs remember as a focal point in Princeton's history. But *inside*: lavatories on all four floors; a laundry and a lounge in the basement; AND AN ELEVATOR!

This last, to many persons a necessity

in negotiating their way to the top story, is a major achievement. Large enough to accommodate a wheelchair, it required extensive excavation under the building, as the cylinder portion must go as far down as the elevator itself goes up—four floors.

For the protection of Summer School/Summer Language/Institute participants and others who might be unaware or unmindful of the work in progress, the contractor has provided not only the rubble chute, but a screening barricade to close off the area.

To all Princeton Seminary alumni/ae and their friends, this reminder: Preserving historic landmarks does not come cheap, even though it costs less than our only other alternative—razing and rebuilding. We need your help to continue the work enabled by the generosity of the Pew Memorial Trust, which provided start-up funding.

Remember: A gift of \$10,000 will endow a single room; a gift of \$15,000, a double room. Each room so sponsored will bear on its door a plaque identifying the one being honored and/or the benefactor, whether an individual or a congregation.

The Oratory, the graceful assembly room on the second floor, so rich with history and memory, may also be taken as a special project by a congregation or individual.

## STUDENTS HONORED



Nantawan Boonprasat

What do a petite young lady from Phayao, Thailand, and a tall young man from Appleton, Minnesota, have in common? More than you might think. Both are doctoral candidates at Princeton Seminary and both are winners of internationally recognized scholarship grants.

Nantawan Boonprasat, daughter of Mr. and Mrs. Paisan Boonprasat of Phayao, Thailand is the recipient of one of 35 International Fellowships awarded to women of countries other than the United States by the American Association of University Women.

Paul E. Rorem, son of Dr. and Mrs. Joseph A. Rorem of Appleton, Minnesota, has been awarded a full Fulbright Grant.

With an A.B. from Chiangmai University and a B.D. from Thailand Theological Seminary, Nantawan came to Princeton Seminary for her Th.M. in 1975. She entered the doctoral program the following year. Working in the Department of Religion and Society, where her field is theology and politics, she has as the working topic for her dissertation, "Christianity and the Crisis of the Thai-Buddhist State." To pursue the Christian theology aspect of her subject, Nantawan boards the train two or three days a week to trek to Philadelphia, where she has been taking advantage of the resources of the Presbyterian Historical Society.

She will use the grant in the next academic year in part to support her research in the United States and in part to finance a trip to Thailand to collect materials pertaining to the Thai segment of her thesis. After four years away, she says, "I need to return to see, to experience, to talk to people in order to find the reality of Thailand in the 1970's."

The second of seven children, the only Christian member of a Buddhist family, Nantawan is doubly aware of



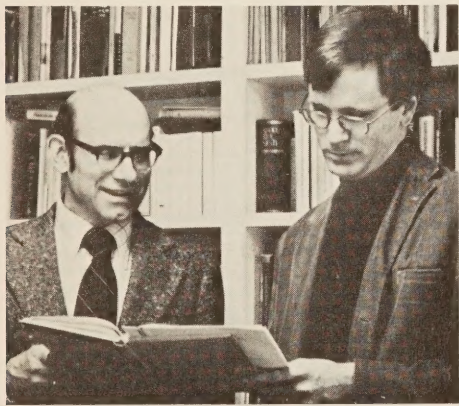


the minority position of Christians in Thailand, where roughly one half of one percent of the population are Christian. She is a member of the Church of Christ in Thailand, a Protestant interdenominational church.

"My main concern," she says, "is how I make the most of my education in my situation in Thailand." After earning her doctorate, Nantawan expects to teach at Thailand Theological Seminary and in the Department of Religion and Philosophy at Payap College. She also hopes to write books—mainly for a Thai audience where there is a need for a body of theological literature.

Of her Princeton experience Nantawan says, "I have grown a lot and I feel I owe a lot to the Seminary and the church here."

Paul, the eldest of six children, holds a B.A. from St. Olaf College, an M.Div. from Luther Theological Seminary and an S.T.M. from The Lutheran Theological Seminary at Philadelphia. He is a member of the American Lutheran Church. His wife, the Reverend Laura Rebecca Jervis, who received her M.A. and M.Div. degrees from Princeton Seminary, is an ordained minister in the United Presbyterian Church, U.S.A.



Paul Rorem (r) with Dr. Karlfried Froehlich

Paul returned to Princeton Seminary, where he had taken the first two of his three years of Master of Divinity study, to work under Dr. Karlfried Froehlich (Professor of the History of the Early and Medieval Church).

"Most people back into the study of Church History from Biblical studies or systematic theology or whatever, but I got into the program because I was committed to the study of worship in the church. I had been challenged to discern the differences between the cultural dimensions and the doctrinal, the true confessional tradition of the Reformation. So that was studying the his-

tory of doctrine, church history. And I went from there." He points out, "I knew when I entered the doctoral program the topic on which I wished to do my dissertation—the liturgical and Biblical hermeneutics of Dionysius, the pseudo-Areopagite."

The grant will take him to Rome to use the resources of the Pontifical Institutes for the study of Eastern Orthodox Christianity; to Turin where he hopes to consult the unpublished writings of a professor at the University of Turin who has worked in the same area; and possibly to Milan. He has visited Italy before—his father-in-law was born in the Waldensian area in Torre Pellice—and he will be living at Waldensian Seminary in Rome.

Wearing his jaunty plaid cap (purchased at a flea market in Torre Pellice), Paul arrived on campus from his home in New York City three days a week to do research in Speer Library, audit a lecture by Dr. Froehlich or work as a Teaching Fellow for Introductory Church History courses. Until this spring he served for more than a year as interim lay pastor in two congregations, Lutheran and Presbyterian, who have been worshipping together for the past 10 years—the Bronx Lutheran Church and the United Presbyterian Church of Van Nest. "Quite like my marriage," Paul notes.

As for future plans: "I want to go into the parish ministry first. Later, if my own church has needs I can meet, I want to hear about them. Teaching might be such a need, probably in the church context at a seminary or a college."

## GIFTS

Recently Princeton Seminary  
has received gifts

### HONORING:

The Reverend George G. Andrews ('49) and the Reverend Robert M. Hoag ('57), in grateful appreciation of pastoral leadership, to the Center of Continuing Education Fund

The Reverend Dr. Frederick E. Christian ('34), to the Center of Continu-

ing Education, toward Frederick E. Christian Seminar in Pastoral Work

The Reverend Jay A. Miller ('54) (by his church, on the 25th anniversary of his ordination to the Gospel ministry), toward the renovation of Alexander Hall

The Reverend Robert W. Millsbaugh ('55), to the Scholarship Fund

The Reverend E. John Roof ('54) (from members of the congregation of the Northminister Presbyterian Church, Cincinnati, Ohio), to the Center of Continuing Education

### IN MEMORY OF:

Dr. Adolph B. Behrenberg ('38), for the  
Friar Club Award Endowment

Esther R. Brown, to the Scholarship  
Fund

The Reverend George James DeWitt ('22), to establish the Reverend  
George James DeWitt Memorial  
Scholarship Endowment

Min and Jul Gerber, to the Center of  
Continuing Education

Ellis Gregg, Sr., to the Education Fund

Russell S. Hubbard, to the Education  
Fund

Miss Laura Jacobus and Mrs. Margaret  
Beers, to the Dr. Orion C. Hopper  
( '22) Scholarship Fund

Miss Louise Kenton, to the Education  
Fund

Ray M. Mosier, to purchase books for  
Speer Library

Sharyn Mueller, to the Education Fund

Father, the Reverend Dr. John T.  
Reeve ('00); brother, the Reverend  
Warren S. Reeve ('25); uncle, the  
Reverend Paul Martin (1886), to the  
Education Fund

Mrs. John E. Slater, to the Reverend  
John E. Slater, Sr. ('21) Scholarship  
Endowment Fund

The Reverend Wendell S. Tredick ('38)  
to the Memorial Fund

Frank Burrill Wildrick, to the Education  
Fund

### AND

an anonymous gift to establish the  
Summer Language School Scholar-  
ship Endowment Fund

*The Seminary gratefully acknowledges these  
tributes and remembrances, which will be de-  
voted to carrying on its work in the Church of  
Jesus Christ.*



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## Oh, what is so rare as a day in June?

As we write, the outdoor thermometer reads just under 90°F, and the humidity may well be as high. A thunderstorm growls menacingly, the birds shrill their complaints and our favorite cat is walking about six inches above the floor, protesting bitterly.

In short, it is June in Princeton. By the time you read this, of course, the weather should have settled into the blue and gold haze of autumn, with nothing but inflation, world politics and a minor hurricane or two to mar your enjoyment of the foliage. (Where did we put the snow tires?)

But at this moment, as we said, it is June in Princeton, the time when vacations loom and thoughts of idle hours to come delight the mind.

Not at Princeton Seminary! Here there is no real hiatus between Commencement and Orientation Week. Already on campus are 75 students pursuing the nuances of Biblical languages (40 in Hebrew, 35 in Greek). An ad-

## Continuing Continuing Education

The Center of Continuing Education's 1978-79 schedule, now available, offers a most interesting program for the coming academic year. Seminar topics range from Spirituality, Prayer and Worship through Evangelism, Mission and Outreach to Preaching and Pastoral Care, Theology and Christian Philosophy, Inter-vocational and Inter-faith Dialogues, and Music, Literature and Art in the Church. If you are interested in specific seminars, write to Dr. Jack Cooper, Director of the Center, for this schedule.

We are moving toward the end of the period of the campaign to raise \$1 million to underwrite the Center's operation. There is the anticipation and assurance of a second million dollars to solidify the necessary endowment support and to keep the cost to participants in the Center's programs at a reasonable, affordable level. At this writing, more than \$900,000 have been committed in gifts and pledges. We need very much the help of the Seminary's friends—individuals and congregations—to complete the essential funding,

and will be grateful for your sharing with us your gift, small or large.

As Dr. McCord wrote in his letter inviting people to take advantage of the Center's offerings: "As you are emptied by the constant demands of your life and work, and as you yearn to be filled within and to be restored for further undertakings, take advantage of the opportunities offered by the Center of Continuing Education. Through this important program Princeton Seminary seeks to aid ministers and lay people to render their service and witness for Jesus Christ our Lord, as His Church in the world to which He sends us in mission."

**Dr. William H. Felmeth**  
**Princeton Theological Seminary**

Dear Dr. Felmeth:  
Here is my gift to support the Center of Continuing Education.

Name: \_\_\_\_\_  
Address: \_\_\_\_\_  
State: \_\_\_\_\_ Zip: \_\_\_\_\_

ditional 147 are enrolled—with another 15 to 20 expected later—in the Summer School courses. And 358 people, as of this morning, plan to attend the Institute of Theology in July.

To all of them, whether studying for degree credits or enriching their spiritual lives, weather is a very minor factor indeed. Here they have come to find

what is too seldom encountered elsewhere, a caring Christian fellowship in a scholarly community.

To answer the poet's question: a month of days in June, with July and most of August to follow, all filled with spiritual and intellectual refreshment, all focused on the work of God's Church in the world.









